DISTRICT CENSUS REPORTS, 1891.

CHOTA NAGPUR DIVISION.

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JUL. 1898

DISTRICT CENSUS REPORT.

No. 638R., dated Hazaribagh, the 29th August 1892.

From—Colonel C. H. Garbett, Deputy Commissioner, Hazaribagh,
To—The Commissioner, Chota Nagpur Division.

I have the honour to submit the following Census Report called for in Government Circular No. 6F.F., dated the 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF HAZARIBAGH, 1891.

Head I.—Early history, &c.

The district of Hazaribagh is bounded on the north by the districts of Monghyr and Gaya; on the east, by the Sonthal Parganas, Birbhum, and Manbhum districts; on the south, by the Lohardaga district, and on the west, by the Palamau and Gaya districts. It is naturally divided into two parts (viz. *pargana* Kharagdiha and Raj Ramgar, as at present called) by the line of *ghats* under which the Grand Trunk Road runs. Towards the end of the 18th century, we find that Kharagdiha and Ramgar formed part of a British district named Ramgar, administered by a civilian, who held the offices of Judge, Magistrate, and Collector. This district of Ramgar occupied an area nearly three times as great as that of the present Hazaribagh district. The Ramgar district was abolished in 1833, and *parganas* Kharagdiha, Kendi, and Kunda, with the large estate of Ramgar consisting of 16 *parganas*, became part of the South-Western Frontier Agency, and were formed into a district under the name of Hazaribagh, with a total area of 7,021 square miles. The district boundaries as then fixed have undergone no changes since.

2. The distribution of races in the district is mainly traceable to its geographical position. On the north and north-east, Hazaribagh forms the highway between Bihar and Bengal Proper; and on the south and south-west, it passes into, and takes its character from, the central highlands, the home of the non-Aryan races. A continuous stream of Hindustani settlers from Bihar poured into the district through the passes in the hills that define the frontier to the north. The aborigines fell back before the advance of the new settlers, and as time rolled on, became merged, to a greater or less extent, in the ordinary Hindu population.

3. No ancient indigenous division of the district is traceable.

Head II.—Movement of the Population.

4. The number of persons inhabiting the district in 1881 was 1,104,742. The present population, according to the census just taken, is 1,164,321. There has, therefore, been an increase of 59,579 persons, or 5·39 per cent. The Sadar subdivision, consisting of 11 *thanas*, shows a population of 684,824 persons, giving an increase of 12,586 persons, or 1·88 per cent. The smallness of the increase is due to the constant and extensive emigration which has been going on since the past several years owing to bad harvests and other causes. *Thana* Chorparan shows the largest decrease, viz., 7,525 persons, or 10·69 per cent. as compared with 1881. This *thana* is the tract of the district most subject to famines and scarcity. During most of the last ten years, *thana* Chorparan has been more or less unfortunate in its harvests, with the result that this part of the district has been the great recruiting ground for emigrants to all parts of Assam and Bengal. The heavy emigration alluded to has made itself most perceptibly felt in different ways in the greater part of the Sadar subdivision. Wages have risen, and labour is now hardly procurable for work on the district roads and for conducting agricultural operations. On the other hand, the Giridih subdivision shows an increase of 46,993 persons, or 10·87 per cent. The increase is partly due to natural causes, and partly to the opening of a large number of mica, coal, and other mines, which has attracted labour from other parts of the district, as well as from other districts.

5. The census figures disclose that 4·69 per cent. of the male population of the district were born outside its limits, most of these were born in the bordering districts of Gaya, Lohardaga, Manbhum, and Monghyr. From the occupations followed by these men, it would seem that they had come into the district at different times in search of land or employment and ended by settling down. Some have settled in the towns of Hazaribagh, Chatra, and Giridih, and the rest in rural tracts in different parts of the district. The collieries at Giridih appear thus to have attracted about four thousand of the foreign-born population. The foreign element also comprises persons found on the census night in the *chatti* situated in the different parts of the districts.

6. The places shown as towns in 1872 and 1881 were Hazaribagh, Ichak, and Chatra. All these had municipal organizations down to 1883-84, in which year the municipality of

Ichak was abolished owing to the reduced condition of the place, caused by the removal of the head-quarters of the Ramgar Raj from Ichak to Pudma. Though the population of the place is more than 5,000, it has not this time been shown as a town, owing to the really rural character of the population. On the other hand, Giridih, the subdivisional head-quarters, is daily rising in importance, and may now be rightly considered a town.

Head III.—Varying density of the Population.

7. The district is 7,021 square miles in extent, and by the recent census the population is 1,164,321, the general average for the district being thus 165·83 persons to the square mile, as against 157·35 in 1881, and 110 in 1872. The population is very unequally distributed in different parts of the district. The most thickly populated *thanas* are Kharagdiha, Hazaribagh, and Ramgar with more than 200 persons to the square mile; the thinnest populated *thanas* are Jageswar and Simaria with 100 and 97 persons to the square mile respectively. The causes of the changes since 1881 are the same as those which have affected the whole population of the district, viz., emigration.

Head IV.—Religion.

8. The accompanying table shows the distribution of the different religions in the district in the years 1872, 1881, and 1891 :—

Years.	Hindus.	Musulmans.	Jains.	Christians.	Aborigines.	
1	2	3	4	5	6	7
1872 ...	83·96	9·38	...	·20	6·47	Per cent.
1881 ...	83·71	9·63	...	·04	6·63	
1891 ...	82·27	9·83	·05	·07	7·76	

Of the 600 Jains found in the district, 527 were in the *thanas* of Giridih and Dumurhi, either at Parasnath—held sacred by them—or on their way thither. Of the 889 Christians, 318 are Europeans and Eurasians and 571 Native Christians, against 348 Europeans and Eurasians and 262 Native Christians in 1881, and 1,403 Europeans and Eurasians and 170 Native Christians in 1872. In 1872 the number of Europeans and Eurasians was large owing to Hazaribagh being then a military cantonment. The number of Native Christians has increased from 262 to 571 within the last ten years through missionaries' exertions.

Head V.—Infirmities.

9. A statement is annexed showing the number of persons of different religions, afflicted with the four great infirmities, in each of the *thanas* in the district :—

Thanas.	Insane.		Deaf-mute.		Blind.		Leper.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Hazaribagh	Hindu .. 10 Musulman 1	Hindu ... 6 Santal ... 1	Hindu . 44 Musulman 7 Christian 1	Hindu .. 38 Musulman 6	Hindu ... 50 Musulman 11 Christian 1	Hindu ... 50 Musulman 7 Santal ... 1 Kole ... 1	Hindu ... 6 Musulman 2	Hindu ... 2 Musulman 1 Santal ... 1
Jageswar	Hindu ... 5 Musulman 1 Santal ... 1	Hindu ... 1 Musulman 1 Bediya ... 1	Hindu ... 22 Musulman 1 Santal ... 3	Hindu ... 8 Munda ... 1 Santal ... 2	Hindu ... 24 Musulman 1 Santal ... 1 Munda ... 1 Bediya ... 2	Hindu .. 28 Musulman 2 Santal ... 7 Munda ... 1 Bediya ... 1	Hindu ... 8 Musulman 1 Santal ... 3 Bediya ... 1	Hindu ... 5 Santal ... 7 Bediya ... 2
Ramgar	Hindu ... 2	Hindu ... 4	Hindu ... 13 Musulman 1 Munda ... 3 Kole ... 1 Bediya ... 4	Hindu ... 10 Musulman 1 Munda ... 2	Hindu ... 18 Musulman 2 Santal ... 1 Munda ... 9 Kole ... 2 Bediya ... 5	Hindu ... 30 Musulman 2 Santal ... 3 Munda ... 4 Bediya ... 2	Hindu ... 8 Munda ... 2 Kole ... 1	Hindu ... 8 Munda ... 1 Santal ... 1
Kasmar	Hindu ... 3 Musulman 1	Hindu ... 1 Santal ... 1	Hindu ... 20 Santal ... 6 Kole ... 1	Hindu ... 19 Santal ... 1 Kole ... 1	Hindu ... 19 Santal ... 1	Hindu ... 16 Santal ... 3	Hindu ... 3 Kole ... 1	Hindu ... 2 Kole ... 1 Santal ... 2
Barhi	Hindu ... 1	Unknown 1	Hindu ... 3	Hindu ... 7	Hindu ... 1	Hindu ... 8 Musulman 3	Hindu ... 2 Musulman 1	Hindu ... 1
Bagodar	Nil	Hindu ... 1	Hindu ... 21 Musulman 2	Hindu ... 12	Hindu ... 15 Musulman 1	Hindu ... 17 Musulman 3	Hindu ... 5	
Chatra	Hindu ... 5	Nil	Hindu ... 15	Hindu ... 7	Hindu ... 19 Musulman 5	Hindu ... 30 Musulman 3	Hindu ... 2	Hindu ... 2
Hunterganj	Hindu ... 2	Hindu ... 2	Hindu ... 13	Hindu ... 15	Hindu ... 12	Hindu ... 18 Musulman 1	Hindu ... 8	Hindu ... 6

Thanas.	Insane.		Deaf-mute.		Blind.		Leper.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Simaria	Hindu ... 1 Musulman 1	Nil	Hindu ... 22	Hindu ... 13	Hindu ... 14	Hindu ... 22 Musulman 1 Santal ... 4 Kole ... 1	Hindu ... 2 Musulman 1	Hindu ... 4 Musulman 1
Chorparan	Hindu ... 3 Musulman 1	Hindu ... 2	Hindu ... 19	Hindu ... 16 Musulman 2	Hindu .. 28 Musulman 2	Hindu .. 37	Hindu ... 8	Hindu ... 3
Tundwa	Nil	Hindu ... 1	Hindu ... 19 Musulman 2	Hindu 9 Musulman 1	Hindu ... 15 Kole ... 2 Munda ... 1	Hindu ... 31 Kole ... 1	Hindu ... 3 Santal ... 1	Hindu ... 2 Santal ... 1
Giridih	Hindu ... 8 Musulman 1	Hindu ... 3	Hindu ... 33 Jain ... 2 Musulman 3	Hindu .. 21 Musulman 1 Santal ... 1	Hindu .. 59 Musulman 6 Santal ... 1 Kole ... 3	Hindu ... 50 Musulman 6 Santal ... 2 Kole ... 1	Hindu ... 6 Musulman 1	Hindu ... 5 Kole ... 2 Musulman 1
Dumurhi	Hindu ... 4 Musulman 1	Hindu ... 3	Hindu ... 18 Musulman 4 Santal ... 2	Hindu .. 6	Hindu ... 18 Jain ... 1 Santal ... 3	Hindu ... 29 Musulman 3 Kole ... 1 Santal ... 2	Hindu ... 5 Musulman 1 Santal ... 1	Hindu ... 1 Santal ... 2
Kodarma	Hindu ... 1 Musulman 1	Hindu ... 1	Hindu ... 18 Musulman 4	Hindu ... 7 Musulman 3	Hindu ... 20 Musulman 5	Hindu ... 27 Musulman 1	Hindu ... 6 Musulman 1	Hindu ... 4
Ganwan	Hindu .. 4 Musulman 1	Hindu ... 3	Hindu ... 11 Musulman 1 Santal ... 2	Hindu .. 11 Musulman 3	Hindu . 34 Musulman 2	Hindu ... 38 Musulman 3 Santal ... 2	Hindu ... 9 Musulman 1 Santal ... 1	Hindu ... 4
Kharagdiha	Hindu ... 9 Musulman 2	Hindu ... 6	Hindu ... 67 Musulman 7 Santal ... 1	Hindu ... 44 Musulman 7	Hindu .. 66 Musulman 1 Santal . 1	Hindu ... 76 Musulman 10 Santal ... 2	Hindu ... 13 Musulman 1 Santal ... 1	Hindu ... 4
	Hindu ... 58 Musulman 11 Santal ... 1	Hindu ... 34 Musulman 1 Santal ... 2 Bediya ... 1 Unknown 1	Hindu ... 358 Musulman 32 Santal ... 14 Jain ... 2 Christian 1 Munda ... 3 Kole ... 2 Bediya ... 4	Hindu ... 243 Musulman 24 Santal ... 4 Munda ... 3 Kole ... 1	Hindu ... 412 Musulman 36 Jain ... 1 Christian 1 Santal .. 8 Munda .. 11 Kole ... 7 Bediya ... 7	Hindu ... 516 Musulman 45 Santal ... 20 Munda ... 5 Kole ... 5 Bediya ... 3	Hindu ... 94 Musulman 10 Santal ... 7 Munda ... 2 Kole ... 2 Bediya ... 1	Hindu ... 55 Musulman 3 Santal ... 15 Munda ... 1 Kole ... 3 Bediya ... 2
Total ...	71	40	414	275	483	600	116	79

10. No special definitions of insanity and leprosy were given to the enumerators, but it is believed that all persons of deranged mind and suffering from black leprosy, were entered as insanes and lepers, respectively. No generalizations can be safely based on these figures in their present isolated condition.

Head VI.—Education.

11. Education has been making slow, but steady, progress in the district. The numbers of schools, pupils, and literate persons have nearly doubled within the last ten years. The following table gives the proportion which each of the three prescribed grades of educational attainments bear to one another :—

Sex.	Learning.		Literate.		Illiterate.	
	1891.	1881.	1891.	1881.	1891.	1881.
1	2	3	4	5	6	7
Males	1·12	1·01	3·89	2·12	94·99	96·87
Females	·09	·04	·11	·09	99·80	99·87

12. The percentage of males able to read and write is 5·50 for Hindus, and 4·72 for Muhammadans, as against 3·33 for Hindus and 2·76 for Muhammadans in 1881. Among the aboriginal races, out of every thousand, eight persons can read and write, while in 1881 the number was five. The increase of 1,149 in the number of Sonthal pupils during the last 20 years, is due to the opening of Sonthal schools under the Pachamba Mission.

Head VII.—Language.

13. The prevailing language in the district is Kaithi-Hindi.

HEAD VIII.—CASTES, &c.

14. The *Bhuiyas* are the most important class of people in the district. They were in early times the masters of the country. According to Colonel Dalton, they are a Dravidian race, and came into the country by the north-eastern route and were driven into these jungly tracts by the Kolarian races who followed them by the same route. The Sonthals had, according to their traditions, pushed themselves as far as Chai and Champa, now two of the parganas situated in the centre of the district; but they were then driven back by the Bhuiyas towards the east whence they had come, and since then they have been confined to their country, the Sonthal Parganas, a few of them only remaining in the extreme east of this district, principally in a narrow strip of country on the borders of the Sonthal Parganas, *i.e.*, in the extreme eastern portions of *thanas* Ganwan, Kharagdiha, Giridih, and Dumurhi under the old Bhuiya (now generally called *Ghatwars*) *zamindars* of that locality. The Bhuiyas were similarly pushed back from the south of the district by the Kols, who have made the district of Lohardaga their home and chief abode, and who, in this district, are confined to a narrow strip on the southern borders.

At the time of the Aryan conquest, and up to the time of the Mughul Government, the district belonged to Bhuiya Chiefs, the territory of each forming the rudiments of the future *parganas* of Todar Mull. The ruins of the old fortifications of these Chiefs are even now to be seen in almost every village, which lends its name to the *pargana* or tract of country surrounding it. Subsequently, these Chiefs were reduced to the condition of tenure-holders by two families, viz., the ancestors of the present *zamindars* of Ramgar and Dhanwa. Those who came under the sway of the Dhanwa family (and whose lands occupy the entire extensive *parganas* of Kharagdiha) made themselves independent *zamindars* at the time of the British conquest. These landholder Bhuiyas and their kinsmen form the present Ghatwar caste. Recently, however, they have commenced to call themselves Surajbansi Rajputs.

According to the census of 1881, the Bhuiyas altogether numbered 131,003 souls, and stood at the head of the district list of castes. This number, however, represents the Bhuiyas proper only. With them must be included their sub-castes, viz., (1) the Bhogtas called also Gonghas, Deswaris or Deswalis, (2) the Musahars, (3) the Rajwars, and (4) Ghatwars or Ghatwals, including those of them who have commenced to call themselves Surajbansi Rajputs.

Leaving these aside, the Bhuiyas proper have considerably decreased since the last census. They now number only 99,031 souls. They form the principal labouring class and make the best emigrants for the tea districts. The result is that large numbers of them have emigrated permanently into Assam and Cachar and other tea planting districts. The number of emigrants registered in the office of the Deputy Commissioner between 1881-82 and 1891-92 is 35,329, and it can be safely asserted that at least three-fourths of that number belonged to the Bhuiya class. Furthermore, temporary emigration to the Duars and Burma has lately become very popular with the Bhuiyas, and thousands of them leave the district every year in October and November and return to their homes in June and July in time for the cultivation season. Owing to the above, a much larger number of Bhuiyas were temporarily absent in February 1891 than in February 1882. The above-mentioned causes explain the diminution in the numbers from 131,003 in 1881 to 99,031 in 1891.

15. The *Goalas*, who stood 2nd in the district list of castes in 1881, now head the list. They follow both pastural and agricultural pursuits, and never emigrate. They numbered 129,445 souls in 1881 and they now number 133,805. They form, according to Colonel Dalton, the original backbone of the Aryan race of India, and their present number tends towards the establishment of that hypothesis.

16. Next in order of numbers come the *Kurmis*. The Kurmis of Hazaribagh, as seem to be testified by their physiognomy, are not the Aryan Kurmis of Bihar. They much resemble the Sonthals, and it would, in many cases, be almost impossible to distinguish a representative Kurmi from a representative Sonthal. They are mainly an agricultural class. They numbered 62,144 in 1881, and now number 71,065 souls.

17. The 4th in order are the *Koiris*, an agricultural and horticultural class. They numbered 41,495 in 1881, and now number 44,700. They are the market gardeners of the country. So far as this district is concerned, there is nothing to show the existence of the supposed affinity between this and the preceding class (the Kurmis), the Koiris standing much higher in the scale of Hindu society.

18. Next come the *Telis* or oil-pressers. They number now 44,372 against 42,319 in 1881. Like the Goalas, they are to be met with in almost every district.

19. The 6th class in point of numbers are the *Ghatwars* or *Ghatwals*, who now number 40,256. The caste is a comparatively recently created one. They were all originally Bhuiyas and represent the pre-historic and non-Aryan landholders of the country On subjugation by the Aryan conquerors, they all became tenure-holders under the new-comers, and it was by an accident that during the British conquest the Ghatwars of *pargana* Kharagdiha were installed as *zamindars* directly under Government. When made tenure-holders, they were all placed in charge of *ghats* and passes to look after the safety of travellers, whence their name, or rather title, which has now become a caste, held to be superior to the Bhuiyas, to which class they seem to have formerly belonged. By reason of their influence as landholders and feudal Chiefs, subordinate to, and maintained by, the

former Hindu Rajas, they have risen in the social scale, and now constitute a caste rather high in the scale of the Hindus. The upper and well-to-do members of this class have recently commenced to call themselves Surajbansi Rajputs, and the middle class of them Babhans; while only the poorest and lowest of them admit themselves to be Ghatwars by caste. None of them, however, admit their affinity with the original parent stock. They numbered 38,441 in 1881.

20. Seventh, the *Chamars* form a social necessity in every village, and so are to be found everywhere in the district. This is one of the semi-Hinduised aboriginal classes and stands very low in the social scale. They numbered 40,981 in 1881, and now number only 39,266. The decrease is probably owing to emigration.

21. Eighth, the *Bhogtas* now number 37,519. Their numbers are not given in the former census report, though they form a very important class in the district. They are mostly cultivating *raiyats* with rights of occupancy, and some of them are landholders like the Ghatwars. They appear to be Bhuiyas, pure and simple, and seem to be separated from the latter by their landed interest only.

22. Next come the *Rajputs*, numbering 34,183 souls against 37,404 in 1881. The reduction is apparent only as the Bandawats, who are a completely separate class of Rajputs, numbering according to the present census 6,835 souls and who stand 24th in the list, have been classed separately this time.

23. The 10th class in the list are the *Kahars*, the menial servant class in this part of the country. They now number 31,977 souls against 36,849 in 1881. This diminution is inexplicable, and it can only be accounted for on the supposition that there has been some mistake either in the present or in the former numbering, or that some other class was included in their number in the census of 1881.

24. The 11th class, the highest in the Hindu system, are the *Brahmans*. They now number 31,013 souls against 28,422 in 1881. Nothing need be said of this well-known caste.

25. The 12th on the list are the *Barhis*, the carpenter class. They now number 26,692 souls against 25,070 in 1881.

26. The *Hajjams* now number 25,635 against 23,659 in 1881. Regarding this class also, nothing particular need be said.

27. The 14th class includes the *Babhans*, a very important and high caste cultivator class. They claim to belong to the 1st class of the mixed castes mentioned by Manu, viz., the production of lawful marriages between Brahman males and Kshatriya females. Their appearance and the customs they follow support this contention. In appearance, they are generally fine-looking men with true Aryan and Kshatriya features, and in the matter of customs they are conceded to enjoy three out of the six privileges of the Brahmans. In the social scale they stand above the Kayasthas and vie with the Kshatriyas. Some hold them to be the mythic Bhuiyas, whom Jarasandho, the renowned king of Magadh, converted to Brahmans, and hence they are sometimes styled Bhuinhar, *i.e.*, land-reclaiming Brahmans. But as I have observed above, they seem really to be what they claim to be, viz., a mixture of the Brahman and Kshatriya castes. They now number 25,727 souls against 29,596. The reduction in their numbers is unaccountable, unless it be assumed that some other class formerly got themselves included amongst the Babhans.

28. The 15th place is occupied by the *Dosadhs*, semi-Hinduised aborigines like the Chamars and Doms. They hold a very degraded position in society and form the principal source from which the *chaukidars* and the village messengers (the *Goraits*) are recruited. They now number 25,252 souls, against 26,729 in 1881. The small decrease may be accounted for on the basis of emigration.

29. Next come the *Kumhars*, a necessary concomitant of all Hindu society, which cannot do without its potters. They stand fairly high in the social scale, being one of the high caste Sudras for whom the Brahmans can officiate as priests without incurring any degradation. They now number 21,322 souls, against 21,966 in 1881. The decrease is inconsiderable and needs no comment.

30. Next in order stand the *Turis*, a class allied to, and carrying on, the same profession as the Dosadhs and the Doms, with whom, however, they do not intermarry. They now number 20,778 souls, against 17,"29 in 1881.

31. Eighteenth class—the *Sunris* or manufacturers and vendors of country spirits. They appear to have been formerly Banias, but are now degraded an account of their low profession according to Hindu ideas. They number 16,682 souls, against 17,576 in 1881..

32. Next (the 19th class) come the *Sukyars*, a very important cultivating class and rather high in the scale of society. I do not find mention of them in the former census report, though they form a considerable population in the district: they now number 13,491 souls. The only permanent service they take to is that of gardeners (*malis*), and the only temporary service they perform is that of carriers of load on the shoulders (*Bhanghi* bearers). I do not understand why this considerable caste was not separately shown in the census report of 1881.

33. The 20th class comprises the *Bedias*, formerly a nomadic race. A large number of them have settled in the southern portions of the district, and have taken to agricultural pursuits. They no longer follow the profession of snake-charmers, nor travel about as beggars, and now constitute a regular caste in the district and number 10,886 souls. They were not separately classified as the time of the preceding census.

34. Next come the *Dhobis*, class No. 21, who number 10,568 souls against 11,872 in 1881. They stand low in society on account of their profession. They are, as a matter of course, a very necessary class in society.

35. The next class the 22nd, *Kamars* or *Lohars* (iron-smiths), stand somewhat higher in the social scale. They number now 10,068 souls against 7,845 according to the returns of 1881.

36. Then come the *Kayasthas*, the class now next in importance to the Brahmans. They stand 23rd in the district list. They number 9,413 souls, against 9,232 in 1881.

37. The 24th on the list are the *Rajwars*, who have been considered to be a section of the Bhuiyas. They number 9,160 souls, against 9,291 in 1881. There is this peculiarity regarding this class in this district that they are not scattered like the kindred classes of Bhuiyas, Bhogtas, and Ghatwars, but are confined to a narrow strip of the district bordering on Gaya, which is the real home of the class, and which contains the largest number of them. If they were really Bhuiyas, one would expect them to be more scattered in a country in which they were masters in ancient times. The above circumstance leads one to think that these Rajwars are more probably Bhars, who called themselves Rajbhars, which has now been modified into Rajwars. The Bhars were dominant in the district of Gaya, and hence, probably, the numbers of this class in this district are confined to the limited tract referred to, bordering upon their old home. In 1872, the Bhars and the Rajwars were returned as numbering 5,838 and 1,265 souls, respectively, total 7,103; in 1881, they were shown as numbering 18 and 9,291 souls, respectively, total 9,309, and now they number 726 and 9,160, respectively. This also leads one to conclude that the Rajwars belong to the Bhar rather than to the Bhuiya class, and that the two have gradually been incorporated into one class.

38. In the 25th class stand the *Bandawats*, who were very probably classed with the Rajputs in two previous censuses. They are, however, a kind of degraded Rajputs, being indigenous. They are not admitted into society by the real Rajputs. The class is almost completely confined to this district, and its members are both landholders and well-to-do cultivators. Their fine physique and good features seem to show that their claims to be considered as Rajputs are not altogether illfounded.

39. The 26th class are the *Mallahs*, fishers by caste and profession. They are a degraded people, and numbered 3,475 in 1881 and now number 7,059 souls. They somewhat resemble aborigines.

40. The 27th place is occupied by the *Doms*, a class allied to the Dosadhs and Turis. They form a very low class, and carry on very low professions. They number 7,576 souls against 7,962 in 1881. It is a class acceptable to the cooly recruiters, and the reduction in their numbers is probably due to emigration.

41. Twenty-eighth, the *Banias*. They are not 28th in the order of number, but the largest class of them, viz., the *Barnawars*, occupy that place. Taking all the Banias together, they number 44,811, as per details given below. In the enumerators' schedules they have been entered with their sub-castes, except a few who were returned as Banias only:—

Bania ...	... 29,098	Khatri ...	... 1,986
Bais ...	... 441	Mahuri ...	... 3,670
Baisya ...	... 2	Nichodia ..	... 642
Barnwar	... 6,434	Runiar ...	... 161
Gandha Banik	... 3	Sinduria ...	... 1,239
Jaswar ...	... 793		
Kasarwani	... 313	Total	... 44,811
Kasojan ...	... 29		

Their numbers place them 11th in the list, *i.e.*, between the Kahars and the Brahmans. The Kahars are conceded the title of Bania and they themselves call themselves so, though, as a matter of fact, they are very little removed from the Sunris. The Vaisyas, though called Bania, stand high in the scale of society, as representing the real third class of Manu.

42. The 29th on the list are the *Sonars*, who are now a separate caste, though considered by some to be a sub-caste of the Subarnabaniks. They number 6,558, against 6,862 in 1881, and 4,352 in 1872.

43. The 30th on the list are the *Musahars*, the rat-eating Bhuiyas. They are in fact degraded Bhuiyas. They number now 5,704 souls against 8,753 in 1881. They are popular as emigrants, and emigration probably accounts for the decrease in their numbers.

44 The *Kandus* stand 31st. This is a class allied to the Halwais, but somewhat below them in status. They number 5,520 souls, against 6,869 in 1881 and 5,087 in 1872. The decrease is unaccountable.

45. The representatives of the other castes number less than 5,000 each. Of these the most considerable are—

1.	32nd Lohar	... 15,166	6.	37th Halwai	... 2,704
2	33rd Ghasi	... 3,942	7.	38th Hari	... 2,655
3.	34th Gosain	... 3,763	8.	39th Barui or Barya	... 2,394
4.	35th Pasi	... 3,353	9.	40th Mali	... 1,377
5.	36th Mahili	... 3,774	10.	41st Bauri	... 1,557

46. Besides the above-mentioned, there are 39 other small castes; the numbers of each of these fall short of 1,500, and it is not necessary to make any particular mention regarding them.

47. In regard to social precedence, it becomes extremely difficult, if not impossible, to classify the people upon the principle of social precedence after a certain point.

(1) The Brahmans, as a matter of course, stand first without dispute.

(2 & 3) The second place belongs either to the Babhans or Rajputs, who dispute precedence, each claiming to stand higher than the other.

(4) Fourth in the social scale come the Kayasthas. These four castes stand undisputedly above the others.

(5) After them come the castes from whom the Brahmans consent to take water, but it is extremely difficult to place them exactly. Perhaps, however, the next place may be allotted to the Bania. The Bania may be primarily divided into two classes, which may be styled the higher and lower subdivisions. The higher Banias are those who do not remarry their widows and are grouped locally as the "Biahut" Banias. These are the Bais, Agarwala, Khatri, and Jaswar. The other Banias, who are grouped as the "Sagahut," and allow the *sagai* marriage of their widows, take a much lower position in the matter of caste precedence.

(6) In the same manner, the Goalas are divided into two classes, viz., the Gosains and the Kishnouts, the former not allowing, and the latter allowing, widow-marriage. The first claim a superiority over the second.

(7, 8, 9, 10, & 11) A similar division into two classes exists amongst all the superior Sudras, viz., the Lohars, Barhis, Hajjams, and Kumhars, and the Sonars who occupy in this district a similar position.

(12) The Telis proper are a very low class in this part of the country. Their water is not taken by the superior classes. But the section of them called Tambulis are a class equal to the superior Sudras. The Telis make oil, while the Tambulis sell betel-leaves.

(13) The Baruis and Tambulis take equal rank. The former are the producers and wholesale dealers of betel-leaves, while the latter are retail vendors and also sell prepared *pan*.

(14) The Ghatwars may be placed next. Being the landholding section of the Bhuiya caste, they have raised themselves so far that even Brahmans now consent to deal with them as with the other superior Sudras. The highest amongst them have recently commenced to call themselves Surajbansi Rajputs, in order to claim a higher position.

(15) The Koiris are a very important class. They are all cultivators and market gardeners.

(16) The Kahars, the great servant class, come next.

(17) The Kandus are almost equal to the Halwais and carry on a similar profession; the confectionery they make being somewhat coarser than that prepared by the Halwais.

(18) The Sukiyars, a well-to-do cultivating class, who, however, fall into the lower class of Sudras, as their water is not taken by the superior Hindus.

(19) We may then place the Dhobis—the washermen of the country—and

(20) The Sunris, both of whom stand low in the scale on account of their professions.

(21) Next may be placed the Hinduised Sonthals, viz., the Kurmis.

(22) In the lowest group come the Bhuiyas with the allied classes of Bogtas, Musahars, and Rajwars; as also Doms with their allied classes of Dosadhs, Turis, and Mahelis. The Chamars, too, come in here. These are all looked down on by the superior Hindus.

(23) Then in point of precedence may be placed the Bedias, Sonthals, Kols, and Birhors. During the recent census they all claimed to be called Hindus, particularly the Sonthals.

(24) The Mallahs, fishers, are a very low class.

48. These are the principal castes of the district. Of the 10 smaller castes, I have already made mention of the Lohars, the Halwais, and the Baruis. The Gosains are *fakirs*, having in fact no caste. The only remaining superior caste is that of the Malis, who are to be classed with the superior Sudras. The rest are all low classes, viz., the Ghasis, the Pasis, and the Bauris. The Haris are the *mehters* of the country.

49. The whole people may be classed into the following groups:—

Superior castes.

Brahmans.		Rajputs.
Babhans.		Kayasthas.

Superior Sudras.
Gosains.

Banias with certain exceptions.

Kumhars	...	Excepting the Sagahut sub-castes.
Lohars	...	
Burhis	...	
Hajjams	...	
Sonars	...	
Goalas	...	
Tambulis.		
Baruis.		
Koiris.		

Halwais with Kandus.

Kahars. | Ghatwars.

Malis.

Inferior Sudra castes.

Sukiyar. | Telis.
Dhobis. | Sunris.

Mallahs.

Hinduised aborigines.

Ghasi. | Dom.
Pasi. | Dosadh.
Mahuli. | Turi.
Bhuiya. | Chamar.
Bhogta. | Kurmi.
Musahar. | Bediya.

Bauri.

Aboriginal.

Sonthal. | Kol.

Birhor.

50. As to the connection of the different castes with land, the district is essentially an agricultural one, and there is not a single caste which can be said to be absolutely unconnected with land.

51. Almost all the old *zamindars* owning estates claim to be Rajputs, though originally they were connected with the Bhuiyas. Their claim to superiority has commenced to be conceded to them by even the superior castes by reason of their influence and wealth.

52. The generality of the Brahmans have rent-free holdings, however small in size many of them.

53. Amongst tenure-holders we find every caste represented from Brahmans to Sonthal and Kurmi, and their holdings comprise every description of tenure from permanent and heritable with fixed rents to temporary *ticcas* of five years' duration.

54. Except a comparatively few individuals belonging to the lowest orders, there is scarcely a person who does not possess a *raiyati* holding. Even people who carry on their caste professions have generally also some cultivation.

55. Field labourers belong to the lowest orders and are paid in kind, except in the immediate neighbourhood of the towns, where payment in cash prevails. When paid in kind, they are paid generally at the rate of 3 seers of grain per day, and when paid in cash, at 2 annas per diem.

Head IX.—Occupations.

A.—*Agricultural group.*

56. The district of Hazaribagh is essentially an agricultural district, and it is only a few of the lowest classes of the people who have no cultivation of their own. The agricultural group may be divided as follows:—

(1) *Zamindars*, or estate-holders, who pay revenue direct to Government. At the time of the first British settlement of this district, towards the close of the last century, this class, with a few exceptions in *pargana* Kharagdiha, consisted almost entirely of the so-called Rajputs, really the descendants of the aboriginal Bhuiyas who have assumed the title of Rajputs. Since then, however, the estates which have been sold, whether at public auctions or by private contract, have been acquired by representatives of the various superior castes.

(2) Tenure-holders. In this category we find every caste represented from the highest (the Brahmans) to the lowest (the Bhuiyas and the Sonthals). Every tenure-holder is also a cultivator in his own person. The tenures are of every description from permanent, transferable, and heritable tenures to temporary leases of a few years' duration. The following castes may be placed in this group:—

1. Rajputs. | 2. Kshatriyas.
3. Bundawuts.

(3) Cultivators. The bulk of the entire population are cultivators. With the exception of a few members of the very lowest castes, all the people have some cultivation of their own. As a rule, the field labourers only have no land, and even amongst them a certain number cultivate certain crops in their homesteads or *bari* lands.

2. The castes which mainly depend on cultivation for their livelihood are the following:—

(1) Babhans, a class which claims to hold on privileged rates.

(2) Ghatwars. | (7) Chasas.
(3) Ugra Kshatris. | (8) Bhogtas.
(4) Koiris. | (9) Bauris.
(5) Kurmis. | (10) Bedyas.
(6) Sukiyars. | (11) Sonthals.

B.—*Professional group.*

57. There are very few who have not something besides their professions. The following castes may be included in this group :—

(1) Brahmans, the priests. | (2) Kayasthas, the writer caste.
(3) Baidyas, the physicians.

C.—*Commercial group.*

58. The entire body of Banias belong to this group. There is no other caste which can be placed under this head.

D.—*Artizans.*

59. (1) Fabrics and dress stuffs. To this group belong—

(1) The Tantis, cloth. | (2) The Patwas, silk.
(3) The Jugis, thread.

(2) Food and drink. In this class come—

(1) The Tambulis, betel-leaf sellers.
(2) Baruis, betel-leaf producers.
(3) Halwais, confectionery (fine).
(4) Kandus, confectionery (coarse).
(5) Sunris, spirits.
(6) Pasis, toddy.

(3) Animal substances.

(1) Chamars, leather. | (2) Gareris, wool.
(3) Dabgurs, leather.

(4) Vegetable substances.

1. Malis, flowers.
2. Burhis, timber.
3. Laheris, lac.
4. Telis, oil.
5. Turis, bamboo.
6. Doms, do.
7. Birhors, Honey and wax.

(5) Mineral substances.

1. Kumhars, earth.
2. Lohars, iron.
3. Sonars, silver and gold.
4. Kansari, brass.
5. Lohandia, iron-ore.
6. Agarias, do.
7. Beldars, earth.
8. Kadurs, do.

E.—*Pastural.*

60. The Goalas belong exclusively to this group.

F.—*Fishing group.*

61. The Mallahs only, so far as this district is concerned, belong to this group.

G.—*Serving group.*

62. The serving groups are—

(1) The Kahars	...	...	...	Menials.
(2) Hajjams	...	...	...	Barbers.
(3) Sinduriyas	...	...	...	Vaccinators. They may be classed amongst the professionals.
(4) Dhanuks	...	...	...	Menials.
(5) Dhobis	...	...	...	Washermen.
(6) Dosadhs	...	...	...	Watchmen and village messengers.
(7) Haris	...	...	...	Mehters.
(8) Koras	...	...	...	Coolies.
(9) Kochhs	...	...	...	Coolies in this district.

H.—*Unproductive group.*

63. Unproductive groups—

(1) Gosains.
(2) Bhats.
(3) Bairagis.
(4) Fakirs.
(5) Sanyasis.
(6) Nats.
(7) Gulgulias.

64. The remaining castes, each having less than 100 representatives in this district, have been left out of consideration. They are as follows:—They may be classed with the "unspecified."

Sadgop	... 80	Khatik	 30
Bahelia	... 14	Chero	 20
Labona	... 67	Dafali	 33
Bagdi	... 46	Kaibartta	 27
	Chandal	... 2	

Head X.—Administration.

65. The census was taken on the night of the 26th February, and enumeration books commenced coming in from the first week of March. A record-keeper was engaged on the 1st March, and he finished the numbering and arrangement of the books for abstraction before the close of the month; the dockets were found to have been very carefully filled in, and little difficulty was experienced in this work.

66. The abstraction was started on the 30th March with 4 room supervisors and 25 abstractors. The Inspector and an assistant record-keeper joined on the 1st April, and on the 8th, 6 more room supervisors and 50 abstractors were taken on, thus completing the staff allowed for the district. The field of selection being very limited, any person who could read and write was taken on as abstractor. By the middle of April it was found that the work entrusted to the men was too heavy for them. The abstractors could not finish their daily tasks, the room supervisors could not check the work properly, and the Inspectors could not cope with the work of filling up the test-slips. The strain on the office would have been sufficient to cause everything to end in confusion, had not the Census Superintendent, after some correspondence, agreed to reduce the daily tasks of the abstractors by one-fifth, and allowed three clerks for filling in the test-slips. Owing to the confusion in the first month, re-abstraction, which should have commenced eight days later than abstraction, did not virtually commence till the 6th May. The 15 re-abstractors sanctioned were sufficient to re-abstract about 25 per cent. of the work of the abstractors. As a matter of fact, the number of sheets found wrong by the test-slip all along exceeded this margin, but these were corrected by the abstractors out of regular office hours, or on Sundays. The work thus finally corrected by the re-abstractors, and adjusted by the three clerks appointed for the purpose, was thoroughly satisfactory so far as matters checked by the test-slip were concerned. It may be confidently asserted that not a single instance of fudging can be detected in these, but in other respects, for instance, "caste and occupation," the work was not equally satisfactory. If the number of immigrants had been large in the district, birthplace and parent tongue would also not have been satisfactory, but as the number is comparatively small, special care was taken that none of them was disregarded. There was no check, worth the name, on those abstracting "caste and occupation," and there was no man in the office who could be spared to see that the abstractors had not saved themselves the trouble of writing the "occupations" down by ignoring half of those that had been entered in the schedules.

67. Abstraction ended on the 8th August: it would have ended on the 21st July, but for eight days in June the abstractors had no work, as there were no abstraction sheets in stock at the time, and eight days were taken up in abstracting afresh the books that had been abstracted in the first fourteen days, on which the work was too bad to be accepted.

68. It was in tabulation, however, that the greatest difficulty was experienced. The men, almost without a single exception, proved totally incompetent for the work. Tabulation commenced on the 4th June with 14 men; 7 more were taken on on the 15th July; and till the 13th August 32 men were at work on the tabulation registers. Six days after abstraction had finished, *i.e.*, on the 14th August, 71 of the abstractors were put on tabulation, but a number of these found the work too difficult, could make nothing of it, and left the office; so that no more than 40 persons were regularly at work till completion on the 14th November, and almost all of these men to the end turned out anything but accurate work. It was found that even when they took twice or even thrice the time allowed for their work, they could not do their work correctly. As a consequence of this, extra work was thrown on the Assistant Inspectors, who in many cases had to go through the whole of the registers, step by step, before matters could be set right, and thus more money was spent than would have been necessary if competent men had been plentiful in the district; and for the same reason, though the rough work of tabulation was finished on the 14th November, the inter-comparison and correction of the registers and totalling forms occupied the Assistant Inspectors till the 23rd December. No pains were, however, spared to turn out accurate work in the end. And it is believed that Registers I to XIII are a thoroughly reliable epitome of the schedules. The totalling forms are also absolutely accurate, so far as the age periods are concerned. The filling up of these forms was too complicated for the tabulators. The rule which required that no line in the registers should be left blank proved a stumbling block in the case of Form Z. The totalling on this form was by sixties, and as consecutive sixties had to be given out to different men, this rule had to be relaxed in their case, as otherwise it was feared everything would have ended in confusion.

69. If it be decided during the next census to carry out the operations of abstraction and tabulation at the head-quarters of each district, it should not be attempted unless and

until complete instructions are issued in the first instance. Re-abstraction of the whole of the first fourteen days' work would hardly have been necessary, if it had been clearly set forth in the beginning that a whole set of sheets should be used for exactly the same enumeration books. Tabulation would also have been much facilitated if the instructions about totalling by twelves and by sixties, and about inter-comparison of the registers, had been in the hands of the Deputy Magistrate from the beginning. All that will be necessary will be to start a small office, under the immediate supervision of the Superintendent, at least a month earlier than the others.

70. The proposal of the Superintendent in paragraph 3 of his Circular No. 98 does not seem advisable, especially for such a district as Hazaribagh. For, before an abstractor can turn out full and accurate tasks on a sheet, it takes him a number of days to get accustomed to it. This is recognized by allowing the first 8 days' tasks to be completed in 14 days. It has been practically found here than an abstractor who can turn out full and accurate tasks on the simple sheets V or VI cannot, when transferred to any other sheet, turn out full and accurate tasks, so whenever an abstractor on one of the difficult sheets absented himself, an abstractor on one of the simple sheets as well as an apprentice had to be put in his place to keep pace with the others. The result of the proposal of the Superintendent, if given effect to, would be that much longer time will be required to finish abstraction.

71. My *locum tenens*, Mr. Faulder, has recorded his opinion that "tabulation should not be done at every district head-quarters. It means the waste of an enormous amount of the time of district officers in the mere mastering of the circulars and learning the work. A Deputy Magistrate has to be almost entirely given up to it for each district, whereas one gazetted officer could supervise the work for a whole division."

D'C.—Reg. No. 3146J—90—14 5-94

DISTRICT CENSUS REPORT.

No. 712C., dated Ranchi, the 9th May 1892.

From—LIEUT.-COL. A. EVANS GORDON, Deputy Commissioner of Lohardaga,
To—The Secretary to the Government of Bengal, Financial Department.

I HAVE the honour to submit the report called for in your office circular No. 6T.—F. (Census), dated Darjeeling, 3rd October 1891. The subdivision of Palamau was converted into a separate district on the 1st January 1892; but for the purposes of this report will be spoken of as the Palamau subdivision. This report should have been submitted on, or before, the 15th March, but, on taking charge of the district on the 16th March, I found that the report was not ready, nor had any notes been left me regarding it by my predecessor.

2. It would have been well if Colonel Lillingston had written this report, which specially needs an intimate acquaintance with the district, and is, besides, of such a kind as to call for much more time and care in preparation than I can possibly give to it. I feel that the report cannot be any longer delayed, and have therefore prepared it with all the information at my command.

REPORT ON THE CENSUS OF THE DISTRICT OF LOHARDAGA, 1891.

HEAD I.—EARLY HISTORY, &c.

1. The district of Lohardaga lies between 22° 26″ & 24° 39″ north latitude, and 83° 24″ and 86° 57″ east longitude. Its area, 12,045 square miles, is greater than the whole of Wales added to the county of York (*vide* Mr. Bourdillon's Report on the Census of Bengal, 1881, page 21).

2. The boundaries are given in Dr. Hunter's Statistical Account of the district, vol. XVI, as follows:—

North by the districts of Hazaribagh and Gaya; on the north-west and west by Mirzapur in the North-West Provinces and the Tributary States of Sarguja and Jashpur; on the south by the Tributary State of Gangpur, and on the south-east and east by the districts of Singhbhum and Manbhum.

A portion of the eastern boundary coincides with the course of the Subarnarekha river, and the western and north-western boundaries of the Palamau subdivision are formed by the rivers of Kanhar and Son. The country may be generally described as broken, hilly, and undulating, covered in parts with jungle of *sál* and scrub, and inhabited by aboriginal tribes. The original settlers are called Kols (Mundas and Uraons) in the Sadar subdivision, and Chero and Kharwars in Palamau. Immigrants from Bihar have lately settled in the district, and are called Sads and Sadans. In both the Sadar and the Palamau subdivisions the northern part of the country is more densely populated than the southern. There have been internal changes in *thana* jurisdictions, but the boundaries of the head-quarters and Palamau subdivisions have remained intact since 1872. There have been no indigenous divisions in the district. The aborigines are found scattered all over the district.

HEAD II.—MOVEMENT OF THE POPULATION.

3. The annexed table illustrates the variations in the district population since 1872:—

1872	...	...	1,237,123 souls.
1881	...	...	1,609,244 „
1891	...	...	1,725,655 „

The above shows an increase of 7·23 per cent. in 1891 over the population censused in 1881—a somewhat unexpected result when the continuous flow of emigration is borne in mind.

4. The following statement shows the population, *thana* by *thana*, with increase or decrease in each since 1881 :—

Thanas.	Population in 1881.	Population in 1891.	Increase.	Decrease.	Remarks.
1	2	3	4	5	6
Ranchi	144,723	177,604	32,881	...	
Silli	68,335	76,201	7,866	...	
Tamar	93,454	102,222	8,768	...	
Karra	108,474	96,671	...	11,803	
Mandar	66,655	73.759	7,104	...	
Khunti	96,593	96,508	...	85	
Chainpur	53,791	54,723	932	...	
Toto	98,488	104.848	6,360	...	
Lohardaga	109,530	110,574	1,044	...	
Palkot	64,347	67,177	2,830	...	
Kochdega	63,368	73,761	10,393	...	
Basia	90,411	94,837	4,426	...	
Balumath	66,253	67,348	1,095	...	
Daltonganj	77,299	103,464	26,165	...	
Garhwa	79,117	87,027	7,910	...	
Ranka	46,546	34,168	...	12,378	
Chhatarpur	36,838	41,066	4,228	...	
Patan	79,408	82,835	3,427	...	
Mahuadanr	19,042	26,153	7,111	...	
Husainabad ...	102,515	111,943	9,428	...	
Latehar	44,057	42,766	...	1,291	
Total ...	1,609,244	1,725,655	141,968	25,557	

From the above it would appear that except in the following *thanas*—

(1) Karra,
(2) Latehar,
(3) Khunti,
(4) Ranka,

there has been an increase in all. The decrease in the *thanas* above referred to, cannot be assigned to any particular cause beyond the surmise that emigration may have been more active in these localities. The decrease in *thana* Khunti is infinitesimal, being only 85 souls, and calls for no remark. It is also probable that in consequence of changes in *thana* jurisdictions and rearrangement of village registers, no reliable comparison can be made.

5. In 1872 there was only one town, viz., Ranchi, in this district. In 1881 the number had risen to 4, while in 1891 the number is still 4.

1891—Towns.

(i) Ranchi.
(ii) Bundu.
(iii) Lohardaga.
(iv) Daltonganj.

Though the abovenamed places existed during the census of 1872, they were not considered to come under the category of towns. At the census of 1881, the following places were considered to be towns as containing 5,000 souls or more :—

(i) Ranchi.
(ii) Lohardaga.
(iii) Daltonganj.
(iv) Garhwa.

During the last census Garhwa did not come within the definition of a town, as the hamlets which were censused with it in 1881 were treated separately in 1891.

6. There is, of course, a wide and conspicuous distinction between an urban and a rural tract and their populations. The people of urban tracts are comprised of heterogeneous elements, people of all countries from the Panjab to Chittagong, while the rural population consists mostly of aborigines, the original settlers and clearers of the land, and of a few immigrants from Bihar and countries further north, who have made temporary or permanent homes with commercial or professional objects. These remarks refer to the head-quarters subdivision. In Palamau up-country men have been settled for many years, and are found all over the subdivision.

7. There is no great permanent emigration in search of land or employment, but the people of the interior of this district emigrate to the labour districts as coolies to Assam, Cachar, and other places for a term of three or five years and longer. Many of these return in a year; some even go permanently to the West Indian Islands and Mauritius. The system of free emigration leaves the district officer completely in the dark as to the business carried on by the recruiters all over the district, and the few instances of registration under Act I of 1882 afford very meagre data upon which any correct estimate of the actual emigration going on can be based. But there is reason to believe that the business is carried

on on a large scale. However, with the materials at my command, I may illustrate the statistics of emigration in the following table:—

Years.	Under Act I of 1882.			Non-Act coolies.	Total.
	Emigrants.	Dependants.	Total.		
1	2	3	4	5	6
1888-89	2,001	1,632	3,633	11,355	14,988
1889-90	3,309	2,426	5,735	13,135	18,870
1890-91	3,012	1,609	4,621	343	4,964

From the above it will be seen that the latest figure available, *i.e.*, 4,964, is very low in comparison with the figures for the two preceding years. The number of non-Act coolies in 1890-91 is considerably below that in the two previous years. The average number of coolies who emigrated during the two years 1888-89 and 1889-90 was 16,929, or a little less than one per cent. of the total population of the district by the last census.

8. There is no reliable means of estimating the number of immigrants into this district. But, so far as is known, the number is not large. To permanent immigration there is no incentive, and temporary immigrants may be coolies coming for work on mining and other concerns, and in the coal-fields of the Palamau subdivision. Among the temporary immigrants may also, perhaps, be placed the professional classes, viz., the officers of the courts and police and the sepoys of the regiment at Doranda.

9. There are two coal mines, Singra and Rajhera, in the Palamau subdivision, working under European management, but on a small scale. In the Sadar subdivision, there are no collieries. As to gold mines, last year some gold prospecting syndicates had purchased certain tracts of land in the Sonapet valley for mining purposes. Nothing definite is known beyond the fact that mining operations are going on in that part of the district, and that licenses for storing and importing dynamite have been issued. Also in the north-west of the Sadar subdivision in the *parganа* of Tori some prospecting for lead is going on, and it seems possible that if these mining centres become firmly established, they may attract a large number of people into this district. But it is somewhat premature to anticipate such results. Hitherto the existing mines have had but little effect on the population as returned in the census of 1891.

Head III.—Varying Density of the Population.

10. The following table gives an idea of the density of population in each *thana* of the district:—

Thanas.	Area in square miles.	Population in 1881.		Population in 1891.		Remarks.
		Both sexes.	Persons per square mile.	Both sexes.	Persons per square mile.	
1	2	3	4	5	6	7
Ranchi	672	144,723	215	177,604	264	The jurisdiction of *thanas* has considerably changed since 1872, and consequently no average of population can be useful.
Silli	323	68,335	212	76,201	236	
Tamar	616	93,454	152	102,222	166	
Karra	481	108,474	226	96,671	201	
Mandar	372	66,655	179	73,750	198	
Khunti	559	96,593	173	96,508	173	
Lohardaga	596	109,530	184	110,574	186	
Chainpur	635	53,791	85	54,723	86	
Toto	573	98,488	172	104,848	183	
Palkot	574	64,347	112	67,177	117	
Kochdega	877	63,308	72	73,761	84	
Basia	862	90,411	105	94,837	110	
Balumath	604	66,253	99	67,348	101	
Daltonganj	590	77,290	131	103,464	175	
Garhwa	588	79,117	135	87,027	148	
Ranka	640	46,546	73	34,168	53	
Chhatarpur	350	36,839	105	41,066	117	
Patan	530	79,408	150	82,835	156	
Husainabad	650	102,515	158	111,943	172	
Latehar	391	44,057	113	42,766	109	
Mahuadaur	503	19,042	38	26,153	52	
Total ...	12,045	1,609,244	134	1,725,655	143	

11. Taking the Sadar subdivision into consideration, it is found that according to the returns of the census of 1891, the *thana* of Ranchi stands first and the *thana* of Chainpur last. *Thana* Ranchi is on the northern side of the subdivision and Chainpur on the south-west. It also appears that the *thanas* of (1) Ranchi, (2) Silli, (3) Karra, (4) Mandar, (5) Lohardaga, and (6) Toto, which are all contiguous to each other, are the most densely populated tracts in the subdivision, and stand in the order in which their names occur above.

The remaining six *thanas* are sparsely populated, the average density descending from 173·66 per cent. to 86·49 of the total population in each.

12. In Palamau subdivision, the *thana* of Daltonganj, which borders the Sadar subdivision, has the largest percentage of persons per square mile, while the *thana* of Ranka stands last. Here, as in the Sadar subdivision, the northern tract of country which has less jungle is more thickly populated than the southern portion, where the jungle-covered area is more extensive. The climate on the northern side is healthier than in the south. No satisfactory explanation of the changes in the density of population, *thana* by *thana*, during the last decade as disclosed in the statement given above can be offered. But such variation is in many instances due to changes in *thana* jurisdictions, and the consequent rearrangement of the village tables.

13. The people of the district are generally averse to innovations of any kind, and density of population in any particular area is not therefore traceable as a rule to changes, so much as to emigration or the ravages of disease.

Head IV.—Religion.

14. The following statement compares the religious classification from 1872 to 1891:—

Number.	Religion.	Year.			Remarks.
		1872.	1881.	1891.	
1	2	3	4	5	6
1	Hindu ...	741,952	868,842	941,384	
2	Mussulman ...	58,211	77,403	86,566	
3	Christian ...	12,781	36,281	82,369	
4	Others ...	424,179	626,718	615,336	
	Total ...	1,237,123	1,609,244	1,725,655	

15. At the commencement of each decade the population has been found to have increased according to the figures of the preceding census. The percentage of the various religions to the total population stands as under—

(i) Hindu	54·55
(ii) Mussulman...	5·02
(iii) Christian	4·77
(iv) Others	35·66

16. It would thus appear that though the district of Lohardaga is supposed to be peopled mostly by aborigines, the facts do not support the supposition. Hindus form, by far, the largest portion of the people, being 54·55 per cent. of the total population.

17. The percentage of Mussulman and Christian population is low. In the case of the Mussulmans this is due to the fact that they are chiefly temporary immigrants, and do not therefore settle and increase.

18. The Christians consist of a few Europeans, temporary and permanent, and the native converts. The number of Christians has about trebled in each of the three decades; this is due to the rapid spread of missionary work. From the above table, it would also appear that the increase in the number of Mussulmans at the close of each decade has not been so marked as in the case of the Christians.

19. The religions included under the heading "Others" are the Buddhist, Jains and the Animistics, the Sonthal, Munda, Uraon, Karwa, Parheyas, &c. The numbers of Buddhist and Jains represent far less than one per cent. of the total population, and they are found in the towns only; consequently the Animistics take up 99 per cent. of the total number shown as "Others". It may again be safely stated that a very large proportion of people coming under the above 99 per cent. belong to the two well-known aboriginal races, the Oraons and the Mundas in the Sadar, and the Cheros and Kherwars in the Palamau subdivision. The number of Sonthals is small, and that of the Kherwars and the Parheyas very small, in comparison with the above two aboriginal races.

20. With regard to the Christians, the number is composed of a small percentage of Europeans, and more than 99 per cent. converts to Christianity. The preponderance of numbers of Christians in one decade over those in the preceding is mostly due, as has been already said, to the influence of the Christian missionaries among the aborigines of the south and south-west of the Sadar subdivision. This influence has not extended towards Palamau, though there are rare cases of conversion of the aborigines

there also. The increase in the percentage of the Christians in each decade, as shown below, proves unmistakably the extent to which proselytism has been carried on in this district:—

		Per cent.
Up to 1872	...	... 1·03
„ 1881	...	... 2·25
„ 1891	...	... 4·77

21. The variations under heading "Others" were as follows:—

Religion.	1872. Per cent.	1881. Per cent.	1891. Per cent.
"Others" ...	34·28	38·94	35·66

22. There has been no growth of new sects, nor is there any place of pilgrimage attracting a large number of people.

23. There is no *thana* in which all the religions do not exist. The Hindus predominate in all. They are mostly of the trading classes of Bihar and parts of Bengal, North-West Provinces, and the Central Provinces, who find ample field for their commerce among the simple folks of this district. Speculation and greed are, I think, the chief causes accounting for the predominance of the Hindus over other religions. The difference of sect in this district—I refer specially to the rural tracts—is not very significant, and does not call for any remark.

Head V.—Infirmities.

24. The following table shows the number of persons who were found to be afflicted with each of the four great bodily and mental infirmities:—

Infirmities.	Number.			Remarks.
	Males.	Females.	Total.	
1	2	3	4	5
Insanity	138	97	235	
Deaf-mutism ...	428	299	727	
Blindness	816	855	1,671	
Leprosy	206	118	324	

25. The above figures do not show the correct state of things, and concealment in some, and exaggeration in others, have probably taken place. In the case of blindness, however, many persons affected with senile weakness of vision are no doubt included, as the half illiterate enumerators recruited from the ranks of the *pathsala gurus* (mostly Kol converts to Christianity) could hardly be expected to discriminate intelligently, in spite of the instructions on the subject. Similarly, the figures of deaf-mutism are probably very inaccurate, for the enumerators were not careful to distinguish between cases of actual deaf-mutism and persons who, through old age, have lost the power of hearing only.

26. According to the present figures, insanity is largely returned from the Ranchi *thana*, the Sadar subdivision. I think this is due to the people in and about the town of Ranchi being greatly addicted to drugs, the inordinate indulgence in which (ganja, for example) produces insanity. The returns from other *thanas* disclose but a small number of persons suffering from this malady. In regard to deaf-mutism, the *thana* of Ranchi stands first, returning 96 persons in an area of 672 square miles. This *thana* is the most thickly populated in the district, as the statement of varying density of population will show (see *supra*). No satisfactory explanation can be offered for this high figure. The returns under this head, as stated above, are not free from doubt, and I think the actual number of persons so affected in this district is probably small. The number of males is larger than that of females as is the case with insanity. As to blindness, reading the figures in the light of the remarks above recorded, the conclusion will be that the real number of persons rightly falling under the category of "Blind," *i.e.*, those born blind, is much smaller than returned. It is doubtful even whether half the number reported as "blind," as defined for census purposes, are really so. The truth will, however, appear more clearly when the figures of age periods are dissected in the office of the Superintendent of Census for his Provincial report. Considering the figures for lepers, I find that the *thana* of Lohardaga has returned the largest number of such persons in the district. This is due to the fact that in the town of Lohardaga there is a leper asylum belonging to the German Evangelical Lutheran Mission. The lepers are taken great care of in this institution, and the rules of segregation are supposed to be strictly observed under the superintendence of a German Evangelical Lutheran Missionary—the Rev. F. Hahn. The returns for other *thanas* call for no remark. Only black or tubercular leprosy, which partakes of a corrosive character, was ordered to be recognized for census purposes. As already remarked, it is doubtful if the definitions were properly understood and acted on by the enumerators, who were generally illiterate, and there is consequently likelihood of wrong entries on account of misapprehension. Insanity was defined for purposes of census as a malady in which the sufferer was found to have lost reason altogether and went under the popular name of *pagal*.

27. Nothing is known about any popular belief as to the origin of leprosy in this district.

Head VI.—Education.

28. The figures as finally arranged have not been received from the office of the Superintendent of Census, Bengal, as yet. I have, however, had figures compiled, so far as practicable, from the records of the Deputy Inspector of Schools, Lohardaga. These statistics, though not covering the same ground as the census of 1891 in all its details, are yet sufficient indication of the growth of education year by year. It will perhaps be enough to go back eight years (in the absence of further information) for purposes of comparison. The following figures are therefore reproduced:—

Year.			Reading English.	Reading vernacular.
1884	...	...	487	13,796
1885	...	...	574	15,931
1886	...	...	697	14,161
1887	...	...	634	13,470
1888	...	...	813	14,695
1889	...	...	856	14,779
1890	...	...	997	14,833
1891	...	...	1,060	15,752

29. The above shows that the number of pupils learning English and the vernacular, gradually increased from 487 and 13,796 in 1884 to 1,060 and 15,752 in 1891. This increase clearly demonstrates the growth of both English and vernacular education in this district. This increase has been shared by all classes of the people of this district, especially the aboriginal Christians. The number of English-speaking persons in the whole district is 1,342 males and 60 females; these figures represent, for the most part, people of European and Eurasian extraction and a few professional classes who have temporarily settled in this part of the country. The study of English is confined to towns and a few villages in the interior of the districts, and it will be long before the study of English reaches the level of the vernacular in point of extension. Vernacular education has spread through all the *thanas* of the district, except Chainpur, the most thinly populated tract in the whole of the Sadar subdivision, and *thana* Ranka in the Palamau subdivision.

30. The following table, prepared on the basis of figures of the late census obtained in this office, will also be found interesting:—

Grades of education.	Religions—males only—				
	Hindu.	Mussulman.	Christian.	Animistic.	Total.
1	2	3	4	5	6
I.—Under instruction ...	3,183	411	1,028	589	5,211
II.—Literate	19,282	2,199	2,084	1,934	25,499
III.—Illiterate	444,232	41,240	37,907	292,104	815,483
Total ...	466,697	43,850	41,019	294,627	8,46,193

31. The Hindus comprise so large a proportion of the whole population (viz., 54·55 per cent.) that the educational statistics relating to them are much larger than the figures of all other religions taken together. From the above table it will appear that ·61 per cent. of the total male population of the district are under instruction, ·3 per cent. can read and write, and 97 per cent. are illiterate. The percentage of female education is so very low that it may be said to be *nil*, *i.e.*, out of a population of 1,725,655 souls containing 879,462 females, only 512 are under instruction, 2,129 are literates, and 876,821 illiterates. The percentage of female pupils in the whole population is ·30 only, and in the female population ·06 only, and that of the female literates over the female population ·24 only. It may here be stated that only ·32 per cent. of the total population of the district are under instruction. The above demonstrate the results of the figures of the late census available in the district office. But according to the figures of persons under education, as furnished by the Education Department of this district (*vide* paragraph 30 above), it is found that the percentage of pupils in the whole population is ·96; the disparity in the percentages of the two sets of figures is remarkable. Again, the number of pupils in this district is found by the Education Department figures to be 16,812, while the results of the census put the number at 5,723 only, or about one-third of the former. In deciding which figures should be acknowledged, I am inclined to think that those furnished by the Education Department deserve the greater confidence, as the agency by which they were collected is the more trustworthy. It is to be regretted that the absence of any information from the Education Department as to the numbers of the literates and illiterates renders it impossible to carry on the comparisons any further. But the fact is undisputed that education in this district is making steady progress, and the aborigines were chief among those who deserve and obtain the benefits of education as imported under English auspices in rural tracts.

32. The following figures compiled from the records of the Education Department compare the number of schools and pupils, year by year, since 1872:—

Year.		Schools.	Pupils.	Year.		Schools.	Pupils.
1872	...	26	1,059	1882	...	336	10,762
1873	...	235	5,133	1883	...	356	11,968
1874	...	197	4,895	1884	...	414	14,109
1875	...	271	7,293	1885	...	545	16,518
1876	...	284	7,666	1886	...	509	14,602
1877	...	237	6,514	1887	...	502	13,704
1878	...	310	8,357	1888	...	573	14,974
1879	...	295	9,284	1889	...	538	15,182
1880	...	302	9,942	1890	...	555	15,290
1881	...	265	8,590	1891	...	588	16,812

33. From the above figures it appears that the number of schools and pupils increased gradually from 26 and 1,059 in 1872 to 588 and 16,812, respectively, in 1891. The large increase in 1873 was due to the introduction of mass education. The slight decreases in certain years were probably due either to the prevalence of disease, scarcity of food, or similar causes.

34. The following figures, also compiled from the records in the Education Department, compose the number of aboriginal pupils of all denominations in all classes of schools for the last eight years:—

1884	...	...	...	4,955
1885	...	...	...	5,693
1886	...	...	...	5,252
1887	...	...	...	4,897
1888	...	...	...	5,636
1889	...	...	...	5,490
1890	...	...	...	5,944
1891	...	...	...	6,974

35. From the above it will be seen that the number of aboriginal pupils rose from 4,955 in 1884 to 6,974 in 1891. These figures, it must be admitted, make but a poor show when the extent of the aboriginal population is considered. This population is about 616,000 only. Consequently 1·13 per cent. of the aborigines are under education in this district at the present time. I have not compared the figures of the census under the three grades of education, viz., (1) under instruction, (2) literate, (3) illiterate, because the figures of the table given in paragraph 30 above (*vide* Animistic) do not harmonise even approximately with those reproduced above, viz., 6,974 pupils. The figures of the Education Department should, in this matter also, carry greater weight than those of the census of 1891.

Head VII.—Language.

36. Correctly speaking, the principal language of the Sadar subdivision is Uraon; Mundari and Hindi are spoken in the Palamau subdivision, but the Hindi element being the strongest in the population, may be said to be the *lingua franca* of the district; the immigrants of the professional classes speak the tongue of the country they come from. There has been no change in the distribution of languages in the district since 1872. The following statement will be interesting, as showing the number of persons speaking the various languages other than the aboriginal dialects in this district:—

Hindi	...	...	1,063,485
Uriya	...	...	3,816
Bengali	...	...	24,495
Sontali	...	...	2,454
Pashtu	...	...	68
Uraon	...	...	338,136
German	...	...	16
English	...	...	140
Irish	...	...	3
Munda	...	...	240,790
Panjabi	...	...	6
Kandh	...	...	23
Telugu	...	...	1
Korwa	...	...	51,619
Bhumij	...	...	591
Flemish	...	...	2
Arabic	...	...	2
Unspecified	...	...	8
	Total	...	1,725,655

37. No dialect has disappeared or declined in this district since 1872.

HEAD VIII.—CASTES.

38. The district of Lohardaga has lately undergone a change of jurisdiction by the formation of its subdivision Palamau into a separate district, and by the transfer into that district of *pargana* Tori (Balumath police station with its outpost Chandwa), which ere long formed a part and parcel of the Lohardaga district.

39. As at present, its area is 7,165 square miles, and its population 1,128,885. More than half of the population consists of Mundas and Uraons. It is probable that Mundas and other Dravidian tribes had dispersed all over India before the Aryan conquest. They inhabited the north-eastern part of the district, and were then driven by the Aryans to the hilly recesses and to the most inaccessible tracts like Chota Nagpur, where they in turn conquered the aboriginal inhabitants, such as Asurs and Birhores, &c., and domiciled themselves in their stead.

40. The Mundas are found all over the district, but mostly in parganas Sonepur, Khukra, Belkaddi, Siri, and Barway.

41. Munda means, technically, headman of a village. It appears that after having expelled the aborigines, these Mundas took possession of their lands and declared themselves masters of the country. Before the conquest of the Muhammadans they themselves governed the country, appointing another headman over a group of villages, called Manki. Though they have not now the same authority and power as before over the villages of which they were headmen, Mankies are still to be found in *pargana* Sonepur, where their holdings are known by the name of Mankipatty.

42. That the Mundas were not the first settlers in the country, is evident from the fact that wherever Asurs, Birhores and the like are now met with, these men inhabit the dense jungles of the district. Even to this day, they do not like to come and settle in the plains, but prefer living in temporary huts in the jungle.

43. The Uraons are supposed to have come from the Rhotas after having been driven out from that part of the country by the Muhammadans. These two castes speak different languages, and there is no intermarriage between them. It is said, and some of the old Mundas admit, that formerly they used to take food cooked by the Uraons, but at present they do not do so on account of uncleanliness of the Uraons. On the occasion of a death in the Uraon family, they do not throw away their used cooking pots, they do not observe mourning, nor do they shave their heads when the mourning is over; while the Mundas observe the ceremony much in the same way as the Hindus do, shaving themselves on the tenth day, and then feasting their relatives. In Tamar and Silli *thanas*, examples may be found of some of the Mundas having been absorbed into Hindu caste and adopting Hindu religious rites. At the last census, a large number of Mundas came to Colonel Lillingston, then Deputy Commissioner, and requested him to return them as Hindus, on the ground that they observe all the ceremonies of Hindu religion. The Mundas now assume names with "Sing" as an affix, apparently to gradually become Rajputs, if not of a higher caste.

44. The Mundas are an agricultural people, and agriculture is their element, though a very small portion of them formerly served under *zamindars* as Dhangars (unpaid servants), and now in some families as paid servants, taking charge of the employers' agriculture. These Dhangars also at the present day work as gardeners in the employ of the landed and other gentry.

45. The Mundas as a rule are a nomadic people, having no occupancy rights; in fact, in this district, they have recently acquired occupancy rights in the lands they cultivate, except a few who hold *bhuinhari* lands. The original settlers reclaimed lands by clearing jungle and brought them under the plough; such lands are called *bhuinhari* lands, the rent of which was fixed at half-rates.

46. The Uraons, as stated *ante*, came to this district after the Mundas, and are to be found mostly in *parganas* Doesa, Udaipur, Lohardaga, Basia, Palkot, Toto, and Chainpur. They are also classed under the Dravidians on linguistic ground. Tradition says that they were aboriginal inhabitants of Western and Southern India before the Aryan invasion.

47. The Uraons have no caste among themselves, but the Mundas are subdivided into three principal sects, viz., Munda Kokpat, Munda, and Khangar Munda. The last-named sect is considered low, and there is no intermarriage of the two first sects with Khangar Munda. There is no obvious reason for this distinction except that the Kokpat Mundas claim a superiority for having nursed the Raja of the country who, in consideration of their claim, never employ them in carrying his palki. Uraons, like Mundas, are under-tenureholders, cultivators, and labourers. They are more numerous, more hard-working and stronger than Mundas. They have no claim on the land for reason of having reclaimed it.

48. Next to them in number are the Kharias, whose customs and habits are peculiar. They do not eat any food cooked by a second person, so much so that a Kharia would not even take food cooked by his own mother-in-law or by other near relatives. There is a common saying that there are as many "*harias*" (earthen pots) as there are Kharias; that is to say, each Kharia cooks his own food in a separate pot. If an alien Kharia under unavoidable circumstances takes his food cooked by another Kharia, he has to atone for it on his return home, according to the prevailing custom among them. If a cow or a bullock dies in the house, a Kharia will immediately clean the house with cow-dung and make other

atonements. Unless the father of a girl gives two pairs of bullocks and two cows to the father of the boy, he cannot get his daughter married. Kharias do not eat carcasses, but take fowls and pigs in the same way as Mundas and Uraons do.

49. The Kharias are of a Dravidian stock, but their language is different from that of the Mundas and Uraons. Perhaps they came to Chota Nagpur earlier than either the Mundas or the Uraons. Socially, they are inferior to both Mundas and Uraons. As a rule, they are cultivators and labourers, though some are petty under-tenureholders. They reside mostly in Palkot, Basia, Beru, and Barway.

50. Another caste, Korwa, is also of Dravidian extraction; their language is different from that of the Mundas and Uraons. They are generally found in Chainpur and Toto *thanas* on the borders of Sirguja, whence they are supposed to have come. Socially, they are inferior to Mundas and Uraons. They are labourers and cultivators, but their principal profession is to work in wood.

51. Asur is an aboriginal tribe supposed to be the original inhabitants of Chota Nagpur, but driven away by the Mundas to the inaccessible hills of Barway, Beru, and Kasmar in Lohardaga. Bhuiya is one of their offshoots who speak Mundari, while the Asurs have a language mixed with Mundari and Uraon. They never live in towns, but always in the jungle or in its outskirts, where they erect their huts on a high land on the borders of a jungle, away and at some distance from the village itself. The Binjhia women do not take any food cooked or water brought by men of any other caste; they are thus conservatives to a degree, whilst their male partners are fast approaching *rudi interim*.

Head IX.—Occupations.

52. The chief occupation of these people is to smelt iron and to cultivate *rahar*, *urid*, *serali* (*goondli*) and another crop called by them *tanghoori*, which in appearance looks like, but is finer than, *goondli*. This cultivation is made by cutting jungle. They would not agree to cultivate lands close to villages, even if they are offered rent-free. Formerly they lived on chase, and are always armed with bows and arrows. They have no fixed homes, but move about from place to place. Binjhias are also called Parheya. There is no intermarriage between Asurs and Binjhias.

53. Birhore is another aborginal tribe of this district. Asurs may be seen in the vicinity of some villages, but Birhores alway remain in jungles. They do not cultivate, but they earn a living by catching monkeys, preparing ropes, making *sikkas* and collecting honey,—all of which they bring into the villages to sell and return to their homes in the jungle. They have no permanent residence, changing it constantly. They speak a language of their own. They are found in Tamar, and in small numbers in Barway, Beru, and Kasmar.

54. Rentras are a Hinduized aboriginal tribe, but refined in features and complexion by a large mixture of Aryan blood; they speak Hindi. Tradition says that they came from the North-Western Provinces to Chota Nagpur. There are two subdivisions among them, known by the name of Bargohari and Chhatgohari. The former are regarded as a rather high class Hindus next to Rajputs, except a few old customs, such as marriage of widows, &c., which still exist amongst them; they are regular Hindus in every other respect. The Chhatgohari, however, are by no means better in their habits and manners than the aboriginal tribes like Mundas and Uraons. They cultivate land.

55. The Bargohari are *jagirdars* and under-tenureholders, and are to be found in Palkot, Khunti, Karra, Basia, Toto, and Chainpur. They were formerly employed by the Maharaja as soldiers, and were considered to be the headmen of their own tribes, and were called Boraiks.

56. Binjhias are another semi-Hinduized aboriginal caste; they speak a mixed language, and are said to have come from the Central Provinces and from the Tributary Mahals of Orissa. They are met with in the south of Kochdega and Basia, and hold the same social rank as Rentras. Most of them are *khutkatidars* and under-tenureholders. They do not eat dead animals, but live on good Hindu food.

57. Cheros are sometimes mistaken for Kherwars, but they are two distinct races. Cheros are found in large numbers in Palamau; a few only have migrated into this district. In Palamau they are chiefly landholders. Their water is drunk by the Hindus.

58. Gond is divided into three subdivisions—Raj Gond, Gond, and Dhokar Gond. The two first cultivate land, and the last exchange cattle, while their women are engaged in tatooing. Raj Gond and Gond are considered to be Hindus; they carry water for them. Dhokar Gonds are looked down on; they are to be found in Beru only. Their profession is to catch fish.

59. The women of all the castes mentioned assist their male members in cultivation by transplanting, weeding and the like light works, except those of Raj Gond, who live in *parda* and perform household works only. The Rentra women sell bread in markets, and are good housewives.

60. It is more than probable that the Mundas were the earliest settlers in the Gangetic valley, and that when they were dislodged, they came to the plateau of Chota Nagpur; and next to them came the Uraons from Rhotasgur. As the remotest part of the Vindyan range, called Jharkhand, was occupied by the Mundas, the Uraons similarly occupied the remaining portions of the country, where they are still to be seen.

61. Kol is a generic name applied both to Mundas and Uraons. In the census of 1872 a very large number was shown under the head of Kol, giving of course a proportionately

small figure under Mundas and Uraons. This error seems to have subsequently been rectified, and all such portions have been shown under one of the headings Munda or Uraon. The distribution, therefore, appears the same without any great difference.

Head X.—Administrative.

62. After the preliminary work of hunting up the records of the previous census, comparing old registers with village lists submitted by police officers, and dividing the district into charges, circles, and blocks had been completed between May and November 1890, the operation of the census enumeration may be divided roughly into three distinct portions, viz., (I) Numbering and marking of houses, and the preparation of the house register, which generally occupied the period from December 1890 to the first and second week of January 1891; (II) Preliminary counting, which took up about five weeks up to the middle of February; and (III) Final counting which, with the exception of a very few *thanas*, was done on the night of the 26th February synchronously. In the *thanas* of the Sadar subdivision, in which there was a synchronous census, the difficulty of censusing at night the people residing in jungles and hills was surmounted (except in a few most jungly tracts) by *chaukidars* accompanying the enumerators with torches; and in the Palamau subdivision also by drum beating for the purpose of scaring away wild animals.

63. The definition of a "house" as given in the instructions to supervisors purporting to be a building, the inmates of which had one and the same mess, was clearly explained to census officers and adhered to. In the Palamau subdivision, however, marking the houses according to this definition was in some cases protested against by the ignorant people residing commensally, who regarded this as the herald of a new taxation. It is interesting to note that in one case the *palki* of the subdivisional officer was waylaid at night by an old man who could not bear to see the separate messes of his house treated as so many houses, and the subdivisional officer entertains the fear that in some cases the fact of the messes being separate was concealed by the people.

64. *The size of a charge or sub-charge and a block.*—Throughout the district, each *thana* area was taken as the charge including its outposts. The municipalities were treated as separate charges. The cantonment of Doranda was also regarded as a separate charge. Thus there were 25 charges.

65. There was no sub-charge in the Sadar subdivision. In Palamau the number of such charges was 30, the size of sub-charge corresponding with that of the *thana* head-quarters and the outpost limits, except where these were found to be too large, when the sub-charge was formed of two or more *tuppas*.

66. In the Sadar subdivision, for want of a sufficient number of literate men to serve as enumerators, an average block consisted of 500 houses, contained in from 10 to 15 villages, against 1,000 houses in the census of 1881. An average circle consisted of nine blocks. In the *thanas* in which Act V (B.C.) of 1887 is in force, the circle coincided with the jurisdiction of a *chaukidari* circle *tahsildar*. There were altogether 53 circles at the last census, against 40 sub-circles in the census of 1881, in which no circles were created; but the circle area of the last census was coincident with the sub-circle area of the preceding census. In Palamau, the average number of houses in a block was 54·6, while each circle contained on an average 11 blocks.

67. *Numbering of houses.*—The numbering and marking of houses were done according to the instructions issued by the Provincial Superintendent. The marking materials were—

(1) *Geru mati* (red ochre).
(2) A mixture of ground rice and water.
(3) Charcoal mixed with oil.
(4) Chalk.
(5) Cow-dung.

68. *Agency.*—In the Sadar subdivision, the census was in the charge of a Deputy Magistrate assisted by the sadar *kanungo* under the supervision of the Deputy Commissioner. For the thirteen main charges the Superintendents were drawn from the class of Government servants, mostly from those employed on mufassal duties.

69. There were altogether 53 circles, the supervisors of which were derived from the class of—

(1) *Chaukidari tahsildars* under the Rural Police Law.
(2) Teachers of model schools.
(3) Servants from Municipal Road Cess and Revenue offices.
(4) Men paid from the census funds.

70. There were 452 blocks in the charge of enumerators derived from the following classes:—

(1) Teachers of primary schools.
(2) Catechists of missions.
(3) Private individuals and *zamindars'* servants.

The above number of 452 is exclusive of the additional hands employed to complete the final counting on the night of the 26th February 1891.

71. In Palamau the census was in charge of the subdivisional officer, assisted by the Sub-Deputy Collector. There were eight charges, seven of which were under Government servants and one under the Sub-Registrar as Charge Superintendents.

72. There were in Palamau 148 circles under supervisors derived from the class of police subordinates, *zamindars* and village schoolmasters. The enumerators of the blocks numbered 1,753, and were taken from the class of villagers, shop-keepers, and *zamindars'* servants.

73. All the census officers, generally speaking, did their duties willingly except among the enumerators a few *pathsala gurus* in the Sadar subdivision, a few catachists of the three missions, and some *zamindars'* men and private individuals, and in the case of two classes last mentioned, threats had to be used. In Palamau their duties were willingly undertaken. In this district the *zamindars* were not blind to the necessity of rendering aid to Government, and, in fact, big *zamindars* have materially aided in this business.

74. There were three prosecutions under the Census Act, all resulting in convictions. Two of them were instituted for offering resistance to the enumerators in the dicharge of their legitimate duties, and the third case was instituted owing to the refusal of an enumerator to serve as such after receipt of his appointment *parwana*. The offender looked upon the census as a mischievous undertaking, in which both males and females were censused together. But this idea was confined to such class of unscrupulous men who generally make no difference between right and wrong.

75. As no skilled hands were available in the nick of time for deputation as supervisors, and as the educational authorities objected to the deputation of some of their subordinates, the necessity of sending out paid men could not be avoided in the Sadar subdivision, consequently seven paid supervisors had to be posted at once. A sum of Rs. 700 and odd annas was paid to the Education Department on account of pay of *gurus* deputed as enumerators. This cost would not have been incurred if the Deputy Inspector of Schools had not misled us by stating that the *gurus* could do the census work without prejudice to their own duties.

III.—Attitude of the people.

76. Except in the beginning of the operations, when the people looked upon the house-marking and preliminary counting with mistrust and suspicion, believing the proceedings to be but the herald of a capitation tax, an illusion which was soon dispelled by the charge superintendents, the attitude of the people generally was one of calm resignation.

IV.—Results.

77. The last census may justly be called fairly accurate and far more correct than that of 1881, in consideration of the fact that the synchronous nature of the census covered a wider field than in 1881, and that the agency employed was as competent as at the census of 1881. The people had experienced two censuses and did not generally attempt at concealment of person. The increase over the figures of 1881 is also an instance in point. The following figures show the results of the censuses of 1881 and 1891:—

Total for Lohardaga.

In 1881	... 1,609,244	souls.
In 1891	... 1,725,655	souls.

B.—Compilation.

78. As directed in Census Superintendent's circular No. 98, dated the 6th instant, the following report on census compilation is confined to only the erroneous or defective portions of the compilation procedure which consisted of two parts, viz., abstraction and tabulation.

I.—Abstraction.

Former size of sheets.

79. One important source of error in abstraction was the large number of persons abstracted on one sheet, viz., 250,* which is too large for the strict accuracy of the abstracted figures under the very numerous headings of the sheets, especially of the sheets I and XI. Where figures have to be dealt with, the quantity of work done at a time should be reasonably small, if accuracy be aimed at. I therefore beg to suggest that on each sheet no more than 100 persons be abstracted. The villages of some of the *thanas* of the Palamau subdivision containing not over 100 persons, their abstraction was much more easy and accurate than that of the other villages. But in order to give effect to this suggestion, the enumeration books would have to be made uniformly of 12 or 13 schedules or pages, each page containing, as it did at the census of 1891, space for enumerating 8 persons. This system would entail an increase of expense in consequence of an increase in the number of covers of the enumeration books in the case of large villages only, and also an increase in the number of the abstraction sheets. The increase in cost would, however, be more than counterbalanced by a corresponding reduction in expense, as the greater accuracy of the work will reduce the cost of reabstraction of the sheets to a considerable extent. Besides, in the case of small villages, enumeration books of 12 or 13 schedules would be much more economical than books of 15, 20, 30, or 60 schedules. If 100 persons or less be abstracted on each sheet, the width of the vertical columns of the headings in each sheet may be greatly diminished, as a less number of ticks would be required, resulting in a diminution in the size of the sheets and the consequent decrease in cost.

* Rule 2 (*c*) of the draft rules for the guidance of census record-keeper's attached to circular No. 46 of the 27th February 1891.

80. The tasks allotted, as detailed in Census Superintendent's circular No. 42, were too heavy for the half-educated census muharrirs of this district. It has been found from experience that the following tasks, including the work of dotting the ticks by way of revision of each page of the enumeration book before the next page was taken up, could be well performed by the muharrirs working 6 or 7 hours a day :—

II.—Task exacted.

For one man with reader on sheet		I	...	1,000 ticks a person.
For one man on sheet		II	...	1,333 ditto.
Do.	do.	III	...	1,000 ditto.
Do.	do.	IV	...	2,000 ditto.
Do.	do.	V	...	4,000 ditto.
Do.	do.	VI	...	4,000 ditto.
Do.	do.	X	...	1,333 ditto.
Do.	do.	XI	...	800 ditto.

For this district at least, which is very backward, a heavier task should not be insisted on in future.

81. The time allowed for abstraction was four months, from April to July, both inclusive. The abstraction work of this office was finished within this period, but the quality of the work turned out at first with the heavy task exacted under circular 42 was not good, and could not be, judging from a similar result in other districts. The Census Superintendent was therefore obliged to issue a confidential circular,* by which he permitted the adjustment of the figures of all other sheets than sheet I up to a limit of one per cent., after thoroughly testing the latter sheet. To obviate all this, the task should be reduced as suggested above, and consequently a longer time in proportion allowed for the abstraction than four months.

III.—Time allowed.

* No. 1554C., dated 27th April 1891.

82. In a backward district like Lohardaga, a salary of Rs. 12 a month was, I think, sufficient for all the abstractors except those employed on sheets I and XI. The pay of those employed on these two difficult sheets should be Rs. 15 and Rs. 18 respectively. The pay of the other officers of the census staff was, in my opinion, sufficient.

Pay allowed.

83. Instead of paying a fixed salary to the abstractors, I think it would be much better to remunerate them according to the work done by them, *i.e.*, to adopt the same system as was done for the work of tabulation, the tasks exacted from the abstractors and the remuneration payable being those suggested above. A condition should also be made that no payment would be made for incorrect work as ascertained from the test-slip. Under this system Government would be protected from any loss of money in consequence of incorrect abstraction.

84. There is no means of testing the accuracy of the information given in column 3 of sheet IV, viz., "sub-caste," the caste men themselves being in a large number of cases unable to give correct information. There is also danger of the abstractors and tabulators wrongly naming the sub-castes in their sheets and registers when they find themselves unable to correctly read the bad handwriting of some enumerators in the books and of abstractors in the sheets, and to have their entries tested by their superior officers, who cannot be expected to be acquainted with the sub-castes which are exceedingly numerous. The information is, therefore, not worth the money spent for it. I would therefore recommend the abolition of sheet IV, and the corresponding heading in the enumeration schedule and tabulation register XIV in consequence. The position of the headings of age-periods, "Infant," 1, 2, 3, 4, 5 to 9, in sheet No. I, caused some confusion and difficulty as to the horizontal spaces for which they might be intended. These age-period figures should be removed opposite the *middle* of the horizontal spaces on the left side in the age column.

V.—Form of sheets.

85. The test-slip proved an efficient means of testing the correctness of the work of abstraction. The items given under the head Summary at the left-hand bottom corner should be struck off as unnecessary.

VI.—Test-slip.

86. No adjustment should be allowed. To allow adjustments exercises a demoralizing influence over the abstractors and supervisors whom the system, in spite of the infliction of fines, may render careless as to whether accurate figures are turned out or not. There would probably be no need for adjustment if the suggestions above made be carried out.

VII.—Limit of adjustment.

87. If the system of abstracting the sheets on different days and in different rooms be retained, there should be some change in the order of abstraction adopted at the last census compilation, and I agree in the utility of the suggestions made in paragraph 3 of Census Superintendent's circular No. 98, dated the 6th instant. But quite a different system was at a later stage of the census abstraction introduced into the Lohardaga census office with the permission of the Census Superintendent. It was very simple, and gave results much more satisfactory than the old system. Under the new system, which may be called the "group system," the abstractors, on all the sheets except V and VI, filled up their sheets at one and the same time as a reader dictated to them from the enumeration books. As each page of the book was finished, the reader repeated the entries of it before going on to the next page, and the

VIII.—Order of abstraction.

abstractors put small dots over the ticks, repeated by way of revision when a village was thus finished. The abstractors totalled their entries, and under the eye of the supervisor compared the results and corrected the mistakes, if any, by direct reference to the book. If the reader made an omission in his dictation, it was detected on comparison with the result of abstracting sheets V and VI, which was done separately and by different agency on the day after the abstraction of the main sheets. This system reduced the necessity for "reabstraction" to a minimum.

II.—Tabulation.

Commencement of tabulation.

88. The work of tabulation could not be conducted hand in hand with abstraction for want of hands. In fact, the tabulation work had to be postponed for the reason till abstraction was over, when the abstractors had to be told off to work as tabulators.

(i) Tasks exacted.

89. The tabulation assigned by circular No. 68, issued by the Census Superintendent, dated the 11th May 1891, proved too heavy except for Registers VIII and IX. From actual experience it has been found that the tabulators of this office could perform no more than the following tasks:—

Registers	I, III, IV and V (together)			...	20 to 25	sheets or villages.
Ditto	VI, A, B, and C	...	...		15	ditto.
Register	VII	...	...	...	30	ditto.
Ditto	XIV	...	...	...	12 to 15	ditto.
Ditto	XV A	...	...	...	30	ditto.
Ditto	XV B	...	...	...	30	ditto.
Ditto	XIX	...	...	...	20	ditto.
Ditto	XX	...	...	...	15 to 18	ditto.
Ditto	VIII	...	...	...	50 to 60	ditto.
Ditto	IX	...	...	...	50 to 60	ditto.

Time allowed.

90. The time allowed for tabulation was a little over four months, from May to 15th August. The tabulation work of this office was finished in four months and seven days, viz., from August to 7th December. It could not be commenced in May for want of hands, as said above.

Pay of the tabulators.

91. The tabulators were paid mostly according to the quantity and quality of the work turned out. They should be paid Rs. 18 a month, if they correctly perform the tasks specified above, or an amount in proportion if the work done falls short of the full tasks.

92. Tabulation of Registers XIV, XX and VI A, B, C, proved the stiffest work. If Register XIV be abolished, as suggested above, by striking out the heading "Sub-caste" from the enumeration book, a large saving would be effected.

93. I may state here that though the hours for working were from about 10-30 A.M. to 5 P.M., the clerks were engaged nearly the whole day during the most of the compilation period, except that they were spared for an hour or two to take their meal. Not a single holiday was availed of by any of the census staff from the Census Deputy Magistrate down to the abstractors and tabulators, and the work was in full swing during even the *Durga Puja* holidays except only one day.

L. A.—Reg. No. 3147J—90—16-8-94.

DISTRICT CENSUS REPORT.

No. 87R., dated Purulia, the 30th April 1892.

From—C. A. S. Bedford, Esq., Deputy Commissioner of Manbhum,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to your circular letter No. 7T.—F., dated 3rd October 1891, I have the honour to submit herewith a report examining the result of the last synchronous census of 1891. The report has, as far as possible, been drawn up upon the lines indicated in your circular No. 6T.—F., dated 3rd October last.

REPORT ON THE CENSUS OF THE DISTRICT OF MANBHUM, 1891.

Head I.—Early History.

The territory comprised in the district of Manbhum was acquired by the British with the grant of the Dewani in 1765, and was occupied in the following five years. Some of the estates now belonging to Manbhum were attached to Birbhum and Midnapore till 1805, but in that year they were formed with some others into a separate district, known as the *jungle mahals*. In 1846 that district was broken up, and all the estates included in it, with certain exceptions, were withdrawn from the regular system of administration, and placed under an officer called the Agent to the Governor-General for the South-West Frontier. Those, with the estate of Dhalbhum, detached at the same time from Midnapore, constituted the district of Manbhum. In 1846 Dhalbhum was transferred to Singhbhum, and in 1871 the boundaries of the district were rectified, and the civil, criminal, and revenue jurisdictions made conterminous. Since 1871 ten fiscal divisions, viz. Ambicanagur, Bhelaidiha, Chhatna, Maheswara, Phulkusma, Raipur, Simlapal, Syamsundarpur, Supur, and portions of Shergarh, have, from time to time, been transferred to the district of Bankura. In 1854 the designation, of the province was changed from the south-west frontier agency to that of Chota Nagpur, and the title of the superintending officer from Governor-General's Agent to Commissioner.

Illustrative of character and distribution of the population.

2. In 1867, at the conclusion of the revenue survey of the district, the population was estimated at 694,498. In 1872 a gradual enumeration was made by special agency: the census disclosed a population of 820,521. At the census taken in 1881 simultaneously throughout the district on the night of the 17th February the population of the Manbhum district was returned at 1,058,228. The increase was 28·97 per cent., about 15 per cent. of which was more apparent than real, the enumeration of 1872 being defective. In 1881 the census disclosed the area of the district as 4,147 square miles, with 3 towns, and 6,144 villages, and 178,494 occupied houses. The total population was 1,058,228, viz. 525,328 males and 532,900 females: average density of population 255·18 persons per square mile; villages per square mile 1·48; persons per village 472; and houses per square mile 43·87. Manbhum is nearly twice as thickly populated as any other district of the Chota Nagpur division, and its population is fairly evenly distributed. Manbhum contains a large proportion of Bengalis, and may be said to be more civilized than any other district of the division. The proportion of children is abnormally large, giving an indication of the character of the population in which the aboriginal element is strong. In 1881 the Hindus numbered 946,247 or 89·4 per cent. of the population; Muhammadans 45,453 or 4·3 per cent.; Christians 552; Buddhists 23, Brahmos, 3; Jews 2; and "others," nearly all professing aboriginal religions 65,948 or 6·2 per cent. The most numerous aboriginal tribe was then, as now, that of the Sonthals, who numbered 42,700 in 1881, and 161,810 in 1891. Next to the Sonthals come the Kols, who numbered 487 in 1891.

3. Manbhum is a thoroughly rural district, and there were no towns in 1872. In 1881 there were three municipalities, viz. Purulia, Raghunathpur, and Jhalda, embracing a population of 19,811 in the aggregate. From 1862 to 1867 the area of the district of Manbhum was 5,551·94 square miles. In 1872, owing to certain transfers of *parganas*, the area fell to 4,914 square miles. Certain further changes in the jurisdiction of the district took place before 1881, resulting in the area being fixed at 4,147 square miles, as ascertained at the census of 1881. The only change in jurisdiction since 1872 was the transfer of the *parganas* of Supur, Raipur, Ambicanagur, Simlapal, Bhelaidiha, Phulkusma, and Syamsundarpur, comprising the *thanas* Supur and Raipur with the outposts of Simlapal, to Bankura district, under Government orders of the 27th September 1879, published in the *Calcutta Gazette* of 1st October 1879, part I, page 979. This change in jurisdiction originated in a petition presented to His Honour the Lieutenant-Governor by Messrs. Gisborne and Company, who held portions of the above *parganas*. The petitioners complained of the inconvenience and hardship to people having to come to Purulia and Ranchi, the distances being

great, and of the delay in the disposal of cases in Manbhum, which they said was under-officered, while work in Bankura was comparatively lighter. Since 1879 no changes have taken place in the jurisdiction of Manbhum.

HEAD II.—MOVEMENT OF THE POPULATION.

Increase or decrease of district population.

4. The district population in each of the years 1872, 1881, 1891 is as follows:—

1872	...	...	820,521
1881	...	...	1,058,228
1891	...	...	1,193,328

Increase.

5. The increase in 1881 was 237,707, or 28·97 per cent. in nine years. This increase was, in a large degree, more apparent than real, and it has been computed that 15 per cent. of it is due to defective enumeration of 1872. The increase, however, was due to other causes. In 1872 no towns, properly so called, existed. In 1881 three municipalities, one at Purulia, and another at Raghunathpur, and a third at Jhalda, had sprung up, with populations of 9,305, 6,115, and 4,391 souls in each respectively. The increase in 1891 over the population of 1881 is 135,100, or 12·8 per cent.

Thana population.

6. The *thana* population in each of the years 1872, 1881, and 1891 is shown below:—

1872.

Barahabhum	...	...	90,779
Chas	...	...	63,722
Gaurandi	...	...	36,095
Purulia	...	...	150,668
Raghunathpur		...	87,561
Gobindpur	...	...	38,383
Nirsha	...	...	44,316
Topchanchi	...	...	32,723
Jaipur	...	...	23,901
Jhalda	...	...	57,377
Baghmandi	...	...	26,695
Ichaghar	...	...	50,260
Manbazar	...	...	44,606
Para	...	...	34,115
Jharia	...	...	39,320

1881.

Barahabhum	...	...	121,192
Chás	...	...	89,173
Gaurandi	...	...	45,793
Purulia	...	...	186,791
Raghunathpur		...	108,668
Gobindpur, Tundi		...	57,756
Nirsha	...	...	50,961
Topchanchi	...	...	42,166
Jhalda	...	...	91,391
Baghmandi	...	...	33,384
Manbazar	...	...	64,261
Para	...	...	39,740
Jharia	...	...	45,701
Chandil	...	...	81,251

1891.

Barahabhum	...	...	124,271
Chas	...	...	100,487
Gaurandi	...	...	52,640
Purulia	...	...	222,731
Raghunathpur	...	...	116,832
Gobindpur	...	...	36,585
Nirsha	...	...	58,675
Topchanchi	...	...	53,229
Jhalda	...	...	102,320
Baghmandi	...	...	38,502
Chandil	...	...	92,673
Manbazar	...	...	77,960
Para	...	...	43,478
Tundi	...	...	29,550
Jharia	...	...	43,395

The increase in 1891 of 12·8 per cent. of population over that of 1881 is mainly due to natural causes. The people of the country have grown in prosperity and so probably in the power of fecundity. Growth of towns is another cause of the growth of population. Jhalda, Raghunathpur, and Purulia have grown into important trading centres, especially Jhalda and Purulia, the latter having gained in importance owing to the opening of the Bengal-Nagpur Railway in 1890.

Distinction between urban and rural population.

7. The population of the three towns of Purulia, Jhalda, and Raghunathpur only is comprised under the head of "Urban." In 1891 the population of each was 12,128, 4,890, 6,216, or 23,234 souls. The district population being 1,193,328, the rural population is 1,170,094. The proportion of urban and rural population to the district population is 1·95 and 98·05 respectively.

From compilation sheet No. X I find that, out of a population of 1,193,328, the total number of males and females born in the district was 569,470 and 576,777, or 1,146,247 souls in all. Of the balance of 47,081, the largest contribution is from the neighbouring district of Bankura, being 6,308 females and 5,828 males, or 12,136. Hazaribagh comes next, the number of males and females from that district being 4,799 and 6,153, or 10,952. The total increase of persons born in the district over the population of 1881 is 138,066. This is chiefly due to natural causes. The other cause is immigration, but much is not due to this. In addition to what has been stated above of other districts, the following figures will show in serial order some of the important districts from which the minor portion of the population of Manbhum is derived:—

Burdwan ...	... 1,552 females 2,068 males	or 3,620.
Singhbhum ...	... 846 males 936 females	or 1,782.
Lohardaga ...	... 2,155 males 3,225 females	or 5,380
Gaya ...	... 2,654 males 1,322 females	or 3,976.
Sonthal Parganas	... 1,029 males 1,588 females	or 2,617.
Birbhum ...	... 428 males 457 females	or 885.

Migration in search of land as affecting the labouring classes.

8. There is no migration, so to speak, from this district in search of land, except such as takes place of coolies emigrating to the Assam tea districts. The immigrants, as stated above, are principally from the districts of Bankura, Hazaribagh, Lohardaga, Gaya, Sonthal Parganas, Burdwan, and Singhbhum. *Thana* Purulia received 1,103 from Bankura, 736 from Burdwan, 332 from Lohardaga, as many from Hazaribagh, 124 from Gaya, 65 from Sonthal Parganas, and 40 from Singhbhum. Jhalda has received 474 from Bankura, 136 from Burdwan, 859 from Hazaribagh, 175 from Gaya, 57 from Lohardaga, and 22 from Singhbhum. Chandil got 386 from Singhbhum, 248 from Bankura, 865 from Lohardaga, 213 from Hazaribagh, 277 from Gaya. Barahabhum has had 282 from Singhbhum, 752 from Bankura, 57 from Burdwan, 267 from Lohardaga, 188 from Midnapore, a neighbouring district, 97 from Gaya, 1 from Sonthal Parganas. Manbazar got 1,445 from Bankura, 33 from Singhbhum, 13 from Burdwan, 16 from Lohardaga, 24 from Hazaribagh, 72 from Midnapore 40 from Gaya. Raghunathpur derived the following portions of its population from—

Singhbhum	53
Bankura	734
Burdwan	434
Hazaribagh	147
Lohardaga	185
Gaya	151

It is generally known that people from the districts of Bankura and Burdwan have settled either permanently or temporarily for purposes of official or *zamindari* business. People from other districts have also settled here in search of skilled or unskilled labour.

Migration in search of employment as affecting the agricultural or professional classes.

9. There is nothing to note under this head, as there has been no decrease in the district or *thana* population. People of the district do not migrate in search of agriculture or skilled labour, except the landless labourers, who emigrate to Assam in search of higher wages than can be got in the district. No influx or efflux of people takes place at any particular seasons of the year. The only migration of people is to the tea districts, which continues all the year round.

Mining centres.

10. There are a few mining centres in this district, but none except Kumirdubi is on a very large scale, and, I believe, do not have any appreciable effect upon population. The following is a list of mining centres:—

1.	Kumirdubi	Coal mines.
2.	Laikdihi	Coal mines.
3.	Laragora	Stone quarry mines.
4.	Madandihi	Stone quarry.
5.	Mahta	Stone quarry mines.
6.	Kuruktupa	Stone quarry.

Head III.—Varying Density of the Population.

11. The subjoined statement gives all the useful and important information under this head :—

Figures regarding Density of Population since 1881.

Thanas.	Area in square miles.	Number of villages.		Number of occupied houses.		Population.		Number of persons per square mile.		Number of occupied houses per square mile.		Number of persons per occupied houses.	
		1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Purulia	774	Revised figures are not available.	1,179	34,928	41,310	186,791	222,731	263	287	45	53	5·3	5·3
Jhalda	396		602	16,104	18,898	91,391	102,320	231	258	40	48	5·7	5·4
Baghmandi ...	176		251	5,762	7,063	33,384	38,502	190	219	32	40	5·8	5·4
Chandil	395		640	14,137	18,372	81,251	92,673	206	255	35	47	5·7	5·0
Barahabhum ...	516		1,001	21,176	22,768	121,192	124,271	209	240	41	44	5·7	5·4
Manbazar	258		690	10,477	13,667	64,261	77,960	249	302	40	53	6·1	5·7
Raghunathpur ...	300		589	16,311	21,533	108,668	116,832	362	389	54	72	6·7	5·4
Gaurandi	173		312	6,849	8,936	45,793	52,640	265	304	39	52	6·7	5·8
Para	119		191	6,842	8,831	39,740	43,478	334	365	57	74	5·8	4·9
Chas	237		632	14,719	17,488	89,173	100,487	376	424	62	74	6·0	5·7
Gobindpur	127		404	9,378	6,671	57,756	36,585	209	288	84	52	6·2	5·5
Tundi	151		477		5,266		29,550		195		35		5·6
Jharia	200		432	7,085	7,584	45,701	43,395	228	217	35	38	6·5	5·7
Nirsha	170		442	7,916	11,240	50,961	58,675	300	345	47	66	6·4	5·2
Topchanchi ...	155		495	6,810	9,285	42,166	53,229	272	343	44	60	6·2	5·7
Total ...	4,147		8,317	178,494	218,012	1,058,228	1,193,328	255	288	43	53	5·9	5·4

It will be seen that there has been an increase of population in all the *thanas* over the population of 1881. The total number of persons per square mile in 1891 is 287·75, against 255·18 in 1881. The number of villages per square mile was 2·00 in 1891 in the place of 1·48 in 1881. Number of occupied houses per square mile in the two census years was 43·04 and 52·64, and the number of persons, per occupied house in 1881 was 5·93 against 5·46 in 1891. The total number of occupied houses has increased from 178,494 to 218,912. It is clear that much unoccupied land has been inhabited, and that the population has consequently spread over greater areas. Notwithstanding the steady march of population, there is much land in the district which is covered by jungle and is waste. The increase in the density of the population of each *thana* is shown below :—

1 Gobindpur ...	... 50·71	7 Tundi ...	... 31·46
2 Manbazar ...	... 51·95	8 Para ...	... 31·41
3 Chás ...	... 47·73	9 Baghmandi	... 29·08
4 Nirsha ...	... 46·02	10 Chandil ...	... 28·97
5 Gaurandi ...	... 39·57	11 Barahabhum	... 27·66
6 Purulia ...	... 32·74	12 Jhalda ...	... 27·60

13 Raghunathpur ... ... 27·21.

In Topchanchi *thana* there has been a decrease in the density of population by 14·01.

Head IV.—Religion.

12. The distribution of the popu'ation in the consuses of 1881 and 1891 according to religion, is shown below :—

1881.

	Males.	Females.	Both sexes.
Hindus	468,689	477,558	946,247
Muhammadans	23,277	22,176	45,453
Christians	283	269	552
Buddhists	11	12	23
Brahmos	2	1	3
Jews	2	...	2
Sonthals	21,421	21,279	42,700
Kols	248	241	489
Others unspecified	11,395	11,364	22,759

1891.

	Males.	Females.	Both sexes.
Hindus	482,237	490,271	972,508
Muhammadans	27,658	25,597	53,255
Christians	783	749	1,532
Brahmos	1	...	1
Sonthals	80,392	81,418	161,810
Jains	2	...	2
Kols	246	241	487
Oraons	87	104	191
Paharias	106	102	208
Koras	1,686	1,647	3,333
Nanak-panthis	1	...	1

In 1879 some changes of jurisdiction took place, consequently the number of people of each religion computed by the census of 1872 cannot be compared with the figures for the same in 1881 and 1891.

The increase in the Hindu population in 1891 over that of 1881 is 26,262. The increase in the adherents of the Muhammadan faith is 9,802. Christians have increased by 980, and Sonthals by the very large figure of 119,110. These increments in the followers of the four chief religions in the district cannot be traced *thana* by *thana*, as, for purposes of censusing, the circles were not the same in the years 1881 and 1891. The increase in the Hindu, Muhammadan, and Christian populations seems to be natural. No particular or special reasons for the increase exist. In the case of the Sonthals the vast increase is no doubt due to natural causes, and to the influx of Sonthals from other districts, and possibly to some extent to more careful enumeration.

Pilgrimages and Proselytism, etc.

13. There is nothing to note under the head of pilgrimages, except that a small number of Hindus of Bihar and Upper India proceed to Juggannath *viâ* this district, but the number is so small that it has no appreciable effect upon population. Proselytism is carried on to some small extent in the district by a section of the German-Lutheran Mission and by the Rev. Mr. Campbell of the Free Church of Scotland, who is labouring amongst the Sonthals of Tundi. Barring the liberal sect of Vaisnavas, the very numerous sects of Hindus in this district are conservative in the extreme.

A nominal increase in the professors of Hinduism, or rather Brahmanism, has taken place in this district, owing to the Bhuiyan, and Bhumij, and other inferior caste people, who are also big landholders or *zamindars*, or Rajas as locally styled, having assumed the holy thread, or having introduced Brahmans amongst themselves to perform the borrowed rites and ceremonies of neighbouring Hindus. This process of slow so-called proselytism has been in progress in Manbhum for some time.

Growth of new sects.

No new sects have sprung into existence.

Predominance of particular sects in particular areas.

14. Barahabhum would seem to be the only police circle in which Sonthals and Koras, Oraons and Paharias predominate. There are 11,256, 1,300, 27, and 65 respectively on the male side, and 11,543, 1,308, 25, and 59 on the female side. Sonthals are also found in large numbers in Raghunathpur, Gaurandi, Chandil, Manbazar, and Topchanchi. There are 230 and 164 Kols, males and females, in *thana* Tundi. There are a fair number of Christians in Purulia and Tundi. In other *thanas* there is a sprinkling, except in Topchanchi, where the number is *nil*. In Para, Gaurandi and Jharia there are no female Christians. Muhammadans and Hindus are spread over the district rather evenly. Large numbers of the former are in Purulia, Gobindpur, Chas, Jhalda, Topchanchi, and Nirsha. Hindus predominate in Purulia, where the number is 95,371 males and 96,840 females. The next *thana* abounding in Hindus is Barahabhum, where there are 48,463 males and 49,086 females. In other *thanas* Hindu males and females number below half a lakh.

Head V.—Infirmities.

Distribution of population according to parts of the district.

15. The table below shows the distribution of infirmities according to *thanas* of the district:—

Thanas.	Insane.			Deaf and Dumb.			Lepers.			Blind.		
	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12	13
Sadar Subdivision.												
Purulia	38	22	16	165	100	65	331	186	145	294	175	219
Jhalda	22	13	9	64	44	20	39	17	22	145	64	81
Baghmandi	13	9	4	25	16	9	27	9	18	61	28	33
Chandil	16	11	5	60	37	23	52	20	32	98	40	58
Barahabhum ...	17	10	7	103	61	42	74	24	50	172	70	102
Manbazar	45	21	24	55	38	17	68	35	33	55	27	28
Raghunathpur ...	33	24	9	84	53	31	385	159	226	329	128	201
Gaurandi	8	5	3	34	23	11	87	41	46	101	40	61
Para	14	12	2	42	26	16	107	34	73	143	55	88
Chas	23	16	7	69	41	28	80	28	52	241	110	131
Total Sadar Subdivision.	229	143	86	701	439	262	1,250	553	697	1,739	737	1,002

Thanas.	Insane.			Deaf and Dumb.			Lepers.			Blind.		
	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Gobindpur Subdivision.												
Gobindpur	11	7	4	55	33	22	68	28	40	147	62	85
Jharia	...	...	...	...	...	...	...	...	...	...	...	...
Nirsha	9	5	4	48	31	17	126	46	80	65	36	29
Topchanchi ...	8	5	3	30	21	9	20	8	12	32	18	14
Tundi	2	2	...	16	10	6	11	2	9	27	14	13
Total Gobindpur Subdivision.	30	19	11	149	95	54	225	84	141	271	130	141
Grand Total ...	259	162	97	850	534	316	1,475	637	838	2,010	867	1,143

On an examination of the statement, it will appear that the largest class of persons who are shown as infirm are afflicted with blindness, being 1,739 and 271 in the Sadar and Gobindpur subdivisions, or 2,010 in the district. The next numerous class of infirms are the lepers, who are 1,250 in number in the Sadar subdivision and 225 in Gobindpur, making a total of 1,475 for the district. The deaf and the dumb, who have been enumerated together, come next in numerical strength, being 701 and 149 for the two subdivisions, or 850 for the district. The number of persons suffering from unsoundness of mindis not very large, the number being 259 for the district, of whom 30 only are in Gobindpur and the balance of 229 in the Sadar subdivision. It is curious that the order in which the infirmities are distributed in the two subdivisions is the same. The blind come first, the lepers come next, deaf-mutes are the third, the rear being brought up by the insane.

16. The subjoined table will show at a glance the number of people professing a particular religion in each *thana* who are also blind:—

Distribution according to religion.

Thanas.	Blind.				
	Hindus.	Mussalmans.	Sonthals.	Christians.	Oraons.
1	2	3	4	5	6
Purulia	359	15	16	4	...
Para	135	7	1	...	...
Manbazar	45	3	6	...	1
Gaurandi	97	...	4	...	...
Raghunathpur ...	295	7	27	...	...
Chas	224	13	4	...	...
Jhalda	135	6	4	...	...
Chandil	90	1	7	...	...
Barabazar	150	5	17	...	...
Gobindpur	122	18	7	...	...
Tundi	22	...	5	...	...
Nirsha	52	7	6	...	...
Topchanchi ...	30	1	1	...	...
Baghmandi	57	1	2	1	...
Total ...	1,813	84	107	5	1

It will be seen that blindness exists among the professors of 5 out of the 8 religions in the district. The most numerous blind Hindus are in Purulia *thana*, and the next in order is in Raghunathpur *thana*. There are no blind Muhammadans in Gaurandi and Tundi. Blind Sonthals are to be found in every *thana*, more or less, the largest number being in Raghunathpur. In the Purulia and Baghmandi *thanas* only blind Christians are to be met with, the number being 4 and 1 in each. There is only one Oraon blind man in Manbazar *thana*.

17. The following table shows the number of the deaf and dumb, by religion, in each *thana* :—

THANAS.	Hindus.	Mussalmans.	Sonthals.	Paharias.
1	2	3	4	5
Purulia ...	150	7	8	...
Para ...	40	2	...	...
Manbazar ...	49	4	2	...
Gaurandi ...	28	2	4	...
Raghunathpur ...	76	2	6	...
Chas ...	65	2	2	...
Jhalda ...	55	5	4	...
Chandil ...	53	2	5	...
Baghmandi ...	24	1	...	...
Barabazar ...	86	7	9	1
Gobindpur ...	49	5	1	...
Tundi ...	13	1	2	...
Nirsha ...	44	4	...	...
Topchanchi ...	24	3	3	...
Total ...	756	47	46	1

This form of infirmity exists only among Hindus, Musalmans, Sonthals, and Paharias. The largest number is in Purulia, the next less in Barabazar among Hindus. There are no Sonthals afflicted with the disease in *thanas* Para, Baghmandi, and Nirsha.

Lepers, by religion.

18. The distribution of lepers, by religion, is exhibited in the following table:—

THANAS.	Hindus.	Musalmans.	Sonthals.	Christians.	Oraons.	Paharias.
1	2	3	4	5	6	7
Purulia	200	19	17	95	...	...
Para	93	13	1	...	...	...
Manbazar	59	...	6	...	3	...
Gaurandi	79	...	9	...	...	...
Raghunathpur ...	360	8	17	...	...	...
Chas	72	5	3	...	...	...
Jhalda	38	1	...	...	...	...
Chandil	44	...	8	...	...	...
Baghmandi ...	25	...	2	...	...	...
Barabazar ...	50	13	10	...	...	1
Gobindpur ...	61	3	3	1	...	...
Tundi	8	1	2	...	...	...
Nirsha	116	7	3	...	...	...
Topchanchi ...	19	...	1	...	...	...
Total ...	1,223	70	82	96	3	1

The largest number of lepers among Hindus is in Raghunathpur *thana*. In Purulia and Nirsha lepers number above hundred among Hindus, while in all other *thanas* they are below that number. Muhammadan lepers are conspicuous by their absence in 5 *thanas* out of 14, viz. Manbazar, Gaurandi, Chandil, Baghmandi, and Topchanchi. The highest figure under this head is attained in Purulia *thana*, where it is 19. The proportion of lepers to the total population is as 70 is to 53,255. In Jhalda *thana* no Sonthal leper was found. The number of Christians who are lepers is rather large in Purulia *thana*, being 95 in number. This is due to the population of the leper asylum in Purulia kept up by the German missionaries.

19. Insanes, by religion, are shown in the following table:—

THANAS.	Hindus.	Musalmans.	Sonthals.
1	2	3	4
Purulia	33	4	1
Para	14	...	...
Manbazar	41	1	3
Gaurandi ...	7	...	1
Raghunathpur ...	25	2	6
Chas	21	2	...
Jhalda	17	2	3
Chandil	15	...	1
Baghmandi ...	12	1	
Barabazar ...	17	...	...
Gobindpur ...	9	1	1
Tundi	1	1	...
Nirsha	7	...	2
Topchanchi .	8	...	...
Total ...	227	14	18

Among the Hindus the largest number affected with insanity is in Manbazar, being 41 in number. The next is in Purulia, where the number is 33. Raghunathpur takes the third place in the scale of insane inhabitants of the Hindu faith. In the six *thanas* of Para, Gaurandi, Chandil, Barabazar, Nirsha, and Topchanchi there are no persons of unsound or deranged mind professing the Muhammadan religion. Among the Sonthals there are no insanes in the six *thanas* of Para, Chas, Baghmandi, Barabazar, Tundi, and Topchanchi.

Distribution according to occupations.

20. Distribution according to occupations is shown in the following statements:—

Blind.

THANAS.	OCCUPATION.																									
	Labourer.	Pot-maker.	Shop-keeper.	Washerman.	Oil-seller.	Milk-seller.	Beggar.	Weaver.	Barber.	Blacksmith.	Fisherman.	Wine shop-keeper.	Bamboo basket-maker.	Goldsmith.	Astrologer.	Cart contractor.	Charra preparer.	Carpenter.	Midwife.	Supported by Lutheran Mission.	Cultivator.	Cowherd.	Sweetmeat-maker.	Astrologer.	Medical practitioner.	TOTAL.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Purulia	95	16	11	5	12	13	14	3	8	8	4	3	4	5	2	3	1	1	1	2	183	...	...	...	..	394
Para	50	5	...	2	3	...	2	...	...	...	...	1	...	...	...	...	...	...	...	...	74	5	1	...	...	143
Manbazar	13	1	6	2	2	2	4	3	2	...	...	...	...	...	...	...	...	...	...	...	20	...	...	...	...	55
Gaurandi	18	1	2	...	.	...	7	...	...	4	...	...	...	...	...	...	2	...	...	...	67	...	...	...	..	101
Raghunathpur	100	4	33	.	11	16	11	5	7	9	11	...	3	..	...	...	6	...	...	.	100	1	...	6	6	329
Chas	50	10	6	...	9	4	15	...	5	8	...	...	9	5	...	...	...	...	...	...	122	...	...	...	...	241
Jhalda	11	6	10	2	5	...	9	2	2	...	1	4	..	1	...	...	...	...	...	...	92	...	...	...	...	145
Chandil	18	1	1	1	3	..	3	2	3	7	2	...	3	4	...	...	...	...	...	...	50	...	...	...	...	98
Barabazar	48	4	6	2	6	2	6	4	3	...	1	...	...	2	1	...	3	3	...	...	81	1	...	...	...	173
Gobindpur	18	7	5	..	8	...	4	...	6	...	...	2	3	...	...	1	...	...	2	...	90	..	...	...	1	147
Tundi	6	1	..	...	...	...	3	...	..	...	...	...	...	...	...	...	...	...	...	...	16	...	...	...	...	27
Nirsha	13	3	...	1	...	...	7	...	..	3	1	...	...	...	..	...	...	3	..	...	35	...	...	...	...	65
Topchanchi	6	...	3	...	..	...	4	...	...	...	1	...	...	...	...	...	...	...	...	...	16	...	2	...	...	32
Baghmandi	6	3	...	2	2	...	6	...	...	1	...	...	2	...	...	...	...	...	...	...	43	...	...	..	...	61
Total ...	448	61	83	17	61	37	93	19	36	40	21	10	24	17	3	4	12	7	3	2	989	7	3	6	7	2,010

Deaf and Dumb.

Thanas.	Occupation.																									
	Labourer.	Pot-maker.	Shop-keeper.	Washerman.	Oil-seller.	Milk-seller.	Beggar.	Weaver.	Barber.	Blacksmith.	Fisherman.	Wine shop-keeper.	Bamboo basket-maker.	Goldsmith.	Cart contractor.	Cultivator.	Shoemaker.	Service.	Syce.	Cowherd.	Sweetmeat-maker.	Paddy husker.	Medical practitioner.	Panite.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Purulia	37	9	8	2	6	11	8	1	5	6	1	1	2	5	3	54	3	1	2	...	...	...	...	...	154
Para	4	...	...	...	5	...	...	...	3	...	...	...	...	...	...	27	...	...	...	1	2	...	...	...	43
Manbazar	20	...	4	1	2	...	5	6	...	3	...	...	...	...	...	14	...	...	...	...	...	...	...	...	55
Gaurandi	8	...	2	...	...	...	...	1	...	...	...	...	...	...	...	19	...	...	...	2	...	2	...	...	34
Raghunathpur	26	2	2	...	3	...	5	2	2	7	1	...	...	...	...	26	6	...	...	...	...	...	2	...	84
Chas	17	7	...	2	3	2	2	...	1	1	...	...	3	1	...	27	...	2	...	1	...	...	...	...	69
Jhalda	5	8	4	1	2	...	...	...	2	2	...	...	...	...	...	30	...	...	...	1	...	...	...	...	64
Chandil	16	1	...	...	3	...	...	1	1	1	...	...	...	...	...	37	...	...	...	...	...	...	...	...	60
Baghmandi	6	8	...	...	...	...	...	...	...	3	...	1	...	...	...	7	...	...	...	...	...	...	...	...	25
Barabazar	22	3	1	3	3	...	...	5	1	4	1	...	...	4	...	55	...	...	1	...	...	...	...	...	102
Gobindpur	2	1	1	...	7	...	5	1	4	1	...	2	2	1	...	34	...	...	...	...	...	...	...	...	55
Tundi	5	...	3	...	...	...	...	...	...	...	...	...	1	...	...	6	...	...	...	...	...	...	1	...	16
Nirsha	4	...	...	...	1	...	1	...	...	2	...	...	...	1	...	34	...	...	...	4	...	...	...	1	48
Topchanchi	6	...	1	...	...	...	...	...	...	...	1	...	...	...	...	20	1	...	...	1	...	...	...	...	30
Total ...	178	30	26	9	35	13	26	16	15	29	4	4	8	12	3	399	10	3	3	10	2	2	3	1	850

Insane.

Thanas.	Occupation.																
	Labourer.	Oil-seller.	Beggar.	Barber.	Bamboo basket-maker.	Goldsmith.	Cart contractor.	Cultivator.	Mehter.	Shop-keeper.	Milk-seller.	Blacksmith.	Weaver.	Midwife.	Pot-maker.	Fisherman.	Cowherd.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Purulia	9	2	3	1	2	2	1	17	1	...	...	...	...	...	...	...	...	38
Para	6	...	...	...	...	...	...	8	...	...	...	...	...	...	...	...	...	14
Manbazar ...	20	...	...	...	...	...	...	24	...	1	...	...	...	...	...	...	...	45
Gaurandi	5	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	...	8
Raghunathpur ...	6	2	...	1	...	...	...	17	...	...	6	...	...	...	...	1	...	33
Chas	2	...	...	...	...	...	...	16	...	1	...	2	1	1	...	...	...	23
Jhalda	6	1	...	...	...	...	...	14	...	...	...	...	...	1	...	...	...	22
Chandil	...	3	...	...	...	1		10	...	...	...	...	...	...	2	...	...	16
Baghmandi ...	...	...	1	1	...	1	...	7	...	1	...	1	1	...	...	...	...	13
Barabazar ...	3	...	1	1	...	...	...	9	...	2	...	1	...	...	...	...	...	17
Gobindpur ...	2	1	...	...	...	...	...	5	...	2	...	...	...	...	1	...	...	11
Tundi	...	...	...	...	...	...	...	...	...	1	...	...	...	...	1	...	...	2
Nirsha	...	...	...	...	...	...	...	5	...	2	...	...	...	...	2	...	...	9
Topchanchi ...	3	...	...	...	...	...	2	3	...	...	...	...	...	...	...	...	...	8
Total ...	62	9	5	4	2	4	3	138	1	10	6	4	2	2	6	1	...	259

Lepers.

Thanas.	Occupation.																									
	Labourer.	Pot-maker.	Shop-keeper.	Washerman.	Oil-seller.	Milk-seller.	Beggar.	Weaver.	Barber.	Blacksmith.	Fisherman.	Wine shop-keeper.	Bamboo basket-maker.	Goldsmith.	Cart contractor.	Cultivator.	Shoemaker.	Police pensioner.	Brick-layer.	Inmate of Indian Leper Asylum.	Cowherd.	Sweetmeat-maker.	Astrologer.	Carpenter.	Snake-charmer.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Purulia	78	1	10	1	8	5	20	5	2	8	7	2	5	7	4	60	9	2	1	101	...	...	...	...	...	331
Para	17	...	...	...	...	...	3	2	3	...	...	2	3	...	...	66	2	...	...	...	3	3	3	...	...	107
Manbazar	23	2	1	2	3	...	4	...	1	5	...	...	...	...	...	28	...	...	...	...	...	...	...	...	...	68
Gaurandi	13	...	1	...	1	...	18	...	...	3	3	...	2	...	...	47	...	...	...	...	4	...	...	...	...	87
Raghunathpur	113	14	13	...	35	6	33	...	18	12	6	...	1	7	...	120	2	...	...	...	...	...	3	3	...	385
Chas	11	2	2	...	1	...	5	...	1	...	...	...	3	...	...	55	...	...	...	...	...	...	...	...	...	80
Jhalda	3	1	...	1	...	...	3	...	1	...	...	...	...	...	...	26	...	...	...	...	1	...	3	...	1	39
Chandil	19	...	...	...	3	...	1	1	2	2	3	...	1	...	...	18	...	...	...	...	...	...	...	...	...	52
Baghmandi	5	4	...	1	1	...	2	...	...	...	1	...	1	...	...	12	...	...	...	...	...	2	...	...	...	27
Barabazar	13	...	3	2	2	2	3	...	2	2	...	1	...	...	1	38	3	...	...	...	...	...	...	...	2	74
Gobindpur	7	...	10	3	1	...	...	...	2	3	2	...	1	...	...	38	...	...	...	...	...	...	...	...	...	66
Tundi	5	...	...	...	...	...	1	...	...	...	...	...	1	...	...	4	...	...	...	...	...	1	...	...	...	11
Nirsha	29	4	...	2	7	...	3	...	3	4	2	...	3	...	...	66	3	...	...	...	...	...	...	...	...	126
Topchanchi	3	...	...	...	...	...	6	...	...	...	...	...	...	...	...	11	...	...	...	...	...	...	...	...	...	20
Total ...	338	28	39	12	62	13	97	8	35	34	24	5	21	14	5	589	19	2	1	101	8	6	6	3	3	1,475

Head VI.—Education.

21. The abstract tables below give the number of persons in each of the three prescribed grades of educational attainments and the proportion to each other which they bear in 100 at the last two censuses of all classes. The statement for 1891 shows that out of the number of both sexes, only 9 in 1,000 were under instruction and 25 were able to read and write, leaving 966 persons in 1,000 who can neither read nor write. Of course this number includes children below the school-going age, but even deducting this large number the results are discouraging. Considering separately the figures for each sex, it will be noticed that if the female education in this district were not very backward indeed, the general results would of course be much more favourable. Of the 30,328 persons able to read and write, only 728 know English.

1891.

Sex.	Number—				Proportion per cent.—			
	Under instruction.	Not under instruction.		Total.	Under instruction.	Not under instruction.		Total.
		Able to read and write.	Unable to read and write.			Able to read and write.	Unable to read and write.	
1	2	3	4	5	6	7	8	9
Male	11,295	29,687	552,217	593.199	1·9	5	93·1	100
Female	342	641	599,146	600,129	·05	·1	99 85	100
Both sexes ...	11,637	30,328	1,151,363	1,193,328	·97	2·5	96·53	100

1881.

Male	10,176	20,511	494,641	525,328	1·9	3·9	94·2	100
Female	208	390	532,302	532,900	·03	·07	99·9	100
Both sexes ...	10,384	20,901	1,026,943	1,058,228	·98	2·02	97	100

22. Comparing the figures of the last census with those arrived at by calculation in the census for 1881, it will be manifest that within the decade the number of pupils of both sexes under instruction has increased from 10,384 to 11,636, and the number of persons able to read and write from 20,901 to 30,327, or by 9,426.* The census report for 1881 has not shown how many of those know English, and therefore no comparison can be made between the English-knowing people of 1881 and 1891. There has been a rise in the percentage of pupils under instruction and in that of persons able to read and write (followed by a decline in the number of the illiterate), the net result of the educational operations of the period being a gain of 1 pupil under instruction and of 48 persons able to read and write in every 10,000 of all classes, and a loss of 47 not able to read and write. The advancement, though slow, is not altogether the outcome of the growth of population, and we may fairly assume that it represents a real increase in the demand for education.

23. The comparative statistics of schools and scholars since 1872 are given in the subjoined statement :—

Years.	Schools.	Scholars.	Language.			Race.					Remarks.
			English.	Classical.	Vernacular.	European or Eurasian.	Native Christians.	Hindus.	Mohammadans.	Aborigines.	
1	2	3	4	5	6	7	8	9	10	11	12
1871-72 ...	283	6,754	385	129	6,625	...	119	6,469	166	...	
1872-73 ...	283	6,771	405	...	6,751	...	124	6,477	170	...	
1873-74 ...	294	6,950	411	...	5,450	...	129	6,551	166	104	
1874-75 ...	290	7,631	381	...	6,896	...	117	7,055	216	193	
1875-76 ...	286	7,787	555	165	7,022	...	48	7,460	171	99	
1876-77 ...	360	9,493	556	195	7,801	...	55	9,105	218	115	
1877-78 ...	392	9,616	526	184	9,433	...	58	9,097	342	119	
1878-79 ...	413	9,935	549	180	9,755	...	59	9,409	345	122	
1879-80 ...	338	8,385	438	186	8,195	...	56	7,885	330	114	
1880-81 ...	366	9,197	291	68	9,129	...	33	8,703	341	120	
1881-82 ...	412	10,510	311	72	10,438	...	43	9,654	511	302	
1882-83 ...	454	11,666	338	105	11,615	...	29	10,808	468	361	
1883-84 ...	429	10,948	499	199	10,843	...	36	9,895	508	509	
1884-85 ...	494	12,309	607	146	12,243	...	24	11,039	489	757	
1885-86 ...	484	12,225	539	148	12,165	...	32	10,677	500	1,016	
1886-87 ...	555	13,757	538	182	13,664	...	55	11,519	507	1,676	
1887-88 ...	533	13,338	497	240	13,098	...	1	11,099	511	1,727	
1888-89 ...	523	13,215	593	367	12,885	...	3	11,146	426	1,643	
1889-90 ...	537	13,385	580	323	13,141	...	27	10,900	437	2,021	
1890-91 ...	559	14,072	628	205	13,867	...	13	11,534	475	2,050	

Comparing the figures for 1890-91 arrived at by calculation in the last census with those obtained from the returns of the Education Department, it will be seen that there is a difference of 2,435 pupils under instruction; the educational officers returned 14,072 pupils, while the census officers have shown only 11,637. The only explanation that can be given for this difference is that the census schedule books were written in December, when many of the pupils of primary schools left such schools to assist their parents in gathering harvests; these were returned in the schedule books as "illiterate;" they came to school in March, when they had no work to do at home, and were consequently shown in the returns of the Education Department as "under instruction." As there is no means of ascertaining from the figures of the census the number of schools, must accept the figures of the Education Department, and shall make them the foundation of my report. There were in 1880-81, 366 schools attended by 9,197 pupils. Within the last ten years the number of schools has increased to 559 and their pupils to 14,072.

24. Classified according to religion, there were in 1880-81, 33 Native Christians, 8,703 Hindus, 341 Muhammadans, and 120 aborigines under instruction: the year 1890-91 returned 13 Native Christians, 11,534 Hindus, 475 Muhammadans, and 2,050 pupils of aboriginal descent. The loss in the number of Native Christians is accounted for by the fact that the tendency towards Christianity has comparatively diminished among the higher classes. The increase in the number of Hindu pupils is a necessary consequence of the growing appreciation of education. The leading feature in the educational history of the period is the steady and rapid increase of aboriginal pupils. The year 1880-81 returned only 120 pupils, while in 1890-91 the number stood at 2,050. The strenuous and continued efforts on the part of educational officers, added to liberal grants made by Government for the advancement of the backward races, have brought about this satisfactory result.

25. The parts of the district which are adjacent to Bankura and Burdwan are, by reason of their constant intercourse and communication with the comparatively more advanced people of those districts, better off as regards education than the other portions of the district. The parts included within the *thanas* of Barabazar, Baghmandi, Patkoom, and Jhalda, and part of Manbazar and the *thanas* of Topchanchi and Tundi in the Gobindpur subdivision are less advanced, and in these we find a less number of people able to read and write.

Head VII.—Language.

26. The subjoined statements compare the statistics of the languages spoken by the residents of Manbhum:—

Parent Tongue, 1881.

Sex.	Bengali.	Sonthali.	Hindi, Hindustan, and Urdu.	Uriya.	English.	Scotch.	Kherwar.	Persian.	Pasthu.	German.	Telugu.	Magh.	Manipuri.	Marhatti.	Mundari.	Kol.	Tamil.	Unspecified.	Total.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	1	20	21
Male	411,273	50,003	55,331	925	33	...	...	181	3	1	65	3	20	28	15	6,589	7	791	525,828	
Female ...	419,605	49,984	54,450	926	23	...	...	153	...	2	49	2	16	30	3	6,874	1	782	532,900	
Total of both sexes.	830,878	100,047	109,781	1,851	56	...	...	334	3	3	114	5	36	58	18	13,463	8	1,573	1,058,228	

Parent Tongue, 1891.

Sex.	Bengali.	Sonthali.	Hindi.	Uriya.	English.	Scotch.	Urdu.	Nagri.	Kherwar.	Persian.	Pasthu.	Gujrati.	French.	Marwari.	Telugi.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Male	448,605	77,224	62,894	750	69	1	127	29	1,139	134	56	8	6	10	7
Female	459,085	78,390	58,645	494	24	...	87	16	1,072	95	2	3	7	1	7
Total of both sexes	907,690	155,614	121,539	1,244	93	1	214	45	2,211	229	58	11	13	11	14

Sex.	Magh.	Nepali.	Tamil.	Kabuli.	Thar.	Mundari.	Dubaia.	Kol.	Madrassi.	Arabic.	Kharia.	Armenian.	Kouara.	Paharia.	Total.	Remarks.
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Male	44	1	56	11	562	137	4	451	1	3	36	5	732	102	593,199	
Female	51	...	51	...	508	156	...	462	...	7	142	4	721	99	600,129	
Total of both sexes	95	1	107	11	1,070	293	4	913	1	10	178	9	1,453	201	1,193,328	

27. From the figures it appears that the chief language of the district is Bengali, and it was so in 1881. More than ¾ths of the people speak Bengali, nearly ⅛th speak the Sonthali dialect, ⅛th of the whole population are Hindi-speaking, and nearly $\frac{1}{72}$ are classed under other heads. There were in 1881, 830,878 Bengali-speaking persons of both sexes; their number rose last year to 907,690, or within the period there has been a gain of more than 9 per cent. of the population speaking Bengali. With regard to those speaking the Sonthali language, on a comparison of the figures under this head for the census of 1881 and 1891, it will be seen that from 100,047 in 1881, the population increased to 155,614 in 1891, showing a very extraordinary increase of 50 per cent., and no satisfactory explanation can be given of this enormous increase. The only explanation that may be offered is that the dialect of the Kols being akin to that of the Sonthals, some of the census officers in 1881 by mistake entered under the head of Kols, Sonthali-speaking persons, who properly should have come under the category of Sonthals. The decrease of 12,550 persons under the head of Kols from 13,463 in 1881 to only 913 in 1891 is also accounted for by the same arguments. The parent tongue of nearly ⅛th of the entire population is Hindi. The last census showed 121,535 persons of both sexes under the head of Hindi-speaking. The census of 1881 not having shown separately the Hindi and Urdu-speaking persons, and having returned all persons speaking these languages under one head, we cannot compare the figures of the last year under the head of Hindi.

28. Taking together the number of persons speaking these languages, there were last year in this district 121,798 persons under this head; the previous census having returned 109,781 under the same class, the increase in the decade is thus a little more than 10 per cent. The census of 1881 did not classify separately Paharias, Kherwars, Kherias, and many others, and these were shown under the head "Unspecified," so no comparison can be made of the figures for the two years under these heads. The fluctuations under the other heads are unimportant, and nothing like a detailed explanation of these need be attempted.

Head VIII.—Castes.*

29. In the treatment of this branch of the subject it is almost impossible to follow the method adopted by Mr. W. B. Oldham in his pamphlet known by the name of "Some Historical and Ethnical Aspects of the Burdwan district." The statistics supplied by the Superintendent of Census Operations only show the number of males and females of each caste in the district; and without the figures by *thanas*, it is simply impossible to make any attempt to explain the distribution of the chief castes in the district and any variations in such distributions which may have taken place since 1872. I have therefore only endeavoured to arrange the castes in order of their social precedence and to deal with the subject in other respects.

30. It is only among the Hindus that the caste system is in full force. In the eyes of the Hindus the aboriginal races and tribes have no castes or social status, and those that have been partially Hinduized or have adopted some of the Hindu customs are considered very low. Thus the Sonthals and Kols are considered by the Hindus as outside the pale of the caste system, and they are ranked below those people who have partially adopted the Hindu customs, such as Bagdis, Bhumijes, Bauris, &c.

31. Among the Hindus proper the Brahmans stand highest in social rank and status. They are the priestly caste. Their proper profession is reading and expounding the Hindu sacred religious books, performing the worship of the gods, and ministering on the occasion of marriage, *sraddh*, and other religious ceremonies.

32. The Daibaks, Ganaks, Grahacharjyas, and Grahabipras are a kind of degraded Brahmans. They are astrologers, calculators of nativities, and almanac makers. The Kathaks are still lower in rank.

33. Just below the Brahmans may be classed the Kshatriyas or Chhatris or Chhetris whose original profession was that of arms. At present they are for the most part merchants traders. The Rajputs seem to be lower than the Kshatriyas. Their present occupation is cultivation or service. The Vaisyas stand next lower; trade and cultivation are their principal occupations. The Baidyas are next in social standing. This is a caste intermediate between the three higher classes and the Kayasthas and Sudras. Kayasthas may be ranked next. They are the writer caste. They are either Bengal Kayasthas or the Bihar Kaets.

34. Then come the Bhats and Babhans. Below the Kayasthas and Bhats and Babhans are the Navasakahs. There is some difference of opinion as to who the Navasakahs are. But the Napit, the Maira, the Tanti, the Tambuli, the Sadgop, the Gandhabanik, the Sankhari, the Kamar, and the Kumhar are generally considered as undoubted Navasakahs. It is difficult to ascertain which of the Navasakahs are superior to the others in point of social status. A Brahman can take water and certain kinds of sweetmeats from their hands, and none of them eat or are believed to eat meat prohibited by the Hindu Shastras.

35. The chief criterion for determining whether a particular caste is respectable or low is how far a Brahman and the higher caste next below would drink water from the hands of its members. This criterion for the most part depends upon whether the caste eats prohibited meat or unclean food. The prohibited meat or unclean food-eating castes are considered very low, and no Brahman or next lower castes would drink water from their hands.

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*Vide letter No. $\frac{R.}{770}$, dated 12th January 1893, from C. A. S. Bedford, Esq., Deputy Commissioner of Manbhum.

36. Those castes amongst whom the *sagai* or *sanga* form of marriage prevails are considered lower than those amongst whom such form does not prevail. This form of marriage is not recognized and does not prevail among the more respectable castes.

37. The following are the castes from whose hands a Brahman or the next lower castes may drink water:—Saraks, Baruis, a section of Telis, and Kansaris.

38. There are some who consider that the Kahars, the Dhanuks, the Bhars, and the Malakars, are castes from whose hands one of a higher caste may drink water. The Dhanuks and Kahars are evidently Bihar castes, while the Bhars are Hinduized aborigines of Manbhum, and whatever social standing they now have is due more to their service for generations as domestic servants under the *zamindars* of Pachete than to anything else. The Sarnakar, Sikra, or Sonar, the Goala, and the Subarnabanik are next in social rank and the caste grade. No Brahman or the caste immediately below him will drink water from their hands.

39. Kandu and Koiri, Kewat, Kaibartta, Mala, and Ghunia stand next. Below them are the Kolu, the Chhutar, the Sunri, and the Pasi. Next are Bhuiyas, Kadars, Beldars, Koras, and Nunias. Below them are—(1) Pod, Bagdi, and Savar, (2) Bauri, Lohar, and Musahar, (3) Dosadh, Gorait and Dom, Turi and Mahili, (4) Dhoba, Chandal, Bediya, and Ghasi, (5) Jugi and Mal, (6) Muchi and Chamar, (7) Hari and Mehter.

40. Among the lowest classes those who eat the uncleanest meat or food are considered the lowest. I have purposely omitted to mention above the few aboriginal tribes or castes not yet Hinduized. They are the Kurmis, Muras, Bhumijs, Sonthals, Rajwars, and Bhuiyas. Among them the Kurmis are perhaps higher. But the Bhumijes, Layas, and Muras are the more respectable on account of their agricultural status, many among them being *zamindars* and *ghatwals*, tenure-holders, and also occupancy *raiyats*. The Sonthals come next, and below them the Rajwars. The Rajwars and Oraons may be classed below the Kurmis, but above Bagdis, Bauris, and Doms. The term Bhuiya connotes more of the occupation as cultivator. Bhuiyas may be subdivided into Bhuiya proper and titular Bhuiyas. The tribe probably came from the southern portion of the Chota Nagpur Division, and they evidently grow more respectable in social status as they travel southwards. In Orissa they are far more respectable than in Chota Nagpur.

41. The Kurmis of Manbhum have evidently raised themselves a step higher than the Sonthals in the eyes of the Hindus, by their abstaining from beef and pork, than the Bhumijes by abstaining from beef. There is a distinction between the Kurmis of Chota Nagpur and the Kurmis of Bihar. The physical formation and features of the two classes are different. The Kurmis of Chota Nagpur are probably of Dravidian descent, and are less respectable than the Kurmis of Bihar. In Bihar a Brahman will take water from the hands of the Bihar Kurmi, but no Brahman in Manbhum will take water from the hands of a Kurmi. This is probably attributable to the fact that the Manbhum Kurmis eat fowl, which is a prohibited food according to the Hindus.

42. Agriculture is the original and characteristic profession, but a few men of late years have become traders in grain. The great majority of the caste are occupancy or non-occupancy *raiyats*, but some have acquired substantial tenures.

43. The Bhumijs here appear to be different from the Mundas, but both undoubtedly came from the same stock. The Bhumijs occupy the tract of country to the east of the Ajodhya range, while the Mundas that to the west, Mura may possibly be a titular or functional designation, for we sometimes find the headmen of the Bhumij class called Muras. The tenures they hold are termed Murari. There are also Mankis among the Bhumijs. They are more respectable, and superior in point of agricultural status to, the ordinary Bhumij.

44. Some of the Rajas and *zamindars* in Manbhum are Bhumijs, but the tendency amongst these gentlemen is to disassociate themselves from their class by claiming a Rajput or Chhetri descent. The occupation of the Bhumij was formerly military, and he indulged freely in guerrilla warfare, in raids and in marauding generally. Now some of them are sardar *ghatwals* of the different Tarufs. Some of them are tenure-holders, but the great bulk of them are cultivators or labourers, and are as a class fairly peaceful.

45. The Sonthals are a Dravidian tribe. They generally style themselves Sonthal Manjhis. They are an ignorant class and wanting in intelligence. Their chief occupation is agriculture, but some of them also serve as agricultural labourers and miners. There is a remarkable unity among them as a class. Their social status is lower than that of the Bhumijs.

46. The Rajwars are more Hinduized than the Sonthals. The members of the caste profess to be Hindus, and they observe some of the Hindu ceremonies. Their social rank is low. They consider themselves, however, above Bauris and Doms. They are a cultivating caste. Some of them are occupancy *raiyats*, but a large proportion have not risen above the condition of landless day labourers.

47. The subjoined list shows castes according to social precedence as locally recognized:—

1. Brahman, Daibak, Ganak, Grahacharjya, Grahabipra, Acharjya.
2. Kshatriya or Chhetri.
3. Rajput.
4. Vaisya.
5. Baidya.
6. Kayastha and Lala Kaet.
7. Bhat.
8. Babhan.
9. Navasákah
   - Napit.
   - Mayara and Halui.
   - Tanti.
   - Tambuli.
   - Sadgop.
   - Gandhabanik.
   - Sankhari.
   - Kumhar.
   - Kamar.

10. Sarak.
Barui.
A section of Teli.
11. Kansari.
Malakar.
12. Bhar.
Dhanuk
13. Kahar
14. Sarnakar, Sikra or Sonar.
15. Goala.
16. Subarnabarnik.
17. Kandu.
18. Koiri.
19. Kewat.
Kaibartta.
Malo.
Ghunia.
20. Kalu.
21. Chhutar.
22. Sunri and Kalwar.
23. Pasi.
24. Bhuiya.
25. Kadar.
26. Beldar.
27. Kora.
Beldar.
28. Pod.
Bagdi.
Savar.
29. Bauri.
Lohar.
Musahar.
30. (a) Dosadh.
Gorait.
Dom, Turi, and Mahali.
30. (b) Kurmi.
31. (a) Dhoba.
31. (b) Bhumij.
Mura.
Laya.
32. (a) Chandal.
32. (b) Sonthal.
33. (a) Bediya.
33. (b) Rajwar.
34. (a) Ghasi.
34. (b) Oraon.
35. Jugi.
36. Mal.
37. Muchi.
38. Chamar.
39. Hari.
40. Mehter.

Head IX.—Occupation.

48. The following is a list of castes and tribes arranged according to their occupations :—

A.—*Agricultural Castes.*

Amat.
Narhan.
Vaisya.
Bhumij.
Bhuiya.
Bagdi.
Bauri.
Bhar.
Babhan.
Bahila.
Chasa.
Sadgop.
Dosadh.
Dhanuk.
Dhangar.
Dom.
Kahar.
Kaibartta.
Koiri.
Kurmi.
Kadar.
Kharwar.
Khaira.
Kharia.
Musahar.
Malakar.
Mal.
Mahali.
Pod.
Rautia.
Rajwar.
Sarak.
Sonthal.
Savar.
Goala (partially).
Barui.
Oraon.

B.—*Professional Castes.*

Brahman. | Baidya. | Kayastha.

C.—*Commercial Castes.*

Agarwala.
Aguri.
Kasarbani Bania.
Mahuri.
Gandhabanik.
Kshatriya.
Sundi.
Subarnabanik.
Tambuli.
Babhan.

D.—*Artisan Class.*

(1) Workers in fabrics and dress stuffs—
Tanti.
Tatwa.
Jolaha.
Jugi.

(2) Workers in food and drink—
Mayara.
Halui.
Kandu.
Sundi.
Kalwar.
Pasi.

(3) Workers in animal substances—
Sankhari.
Chamar.
Muchi.

(4) Workers in vegetable substances—
Kalu.
Barhi.
Chhutar
Bari.
Dom and Turi.
Teli.
Mallakar
Mahali.
Pan.

(5) Workers in mineral substances—
Bhaskar.
Kumhar.
Kamar.
Sonar.
Thatheri.
Sarnakar.
Kansari.
Lohar.

E.—*Pastoral Castes.*

Goala including its sub-castes.

F.—*Hunting and Fishing Castes.*

(1) Hunting castes—
Gulgulia.
Kanjar.

(2) Fishing castes—
Kaibartta.
Bira.
Kewat.
Ghunia.
Malo.
Tiyar.
Kadar.

G.—*Serving Castes.*

Rajwar (partially).
Rajput.
Napit.
Kora.
Nunia.
Beldar.
Kahar.
Bagal.
Gorait.
Dhoba.
Dhangar.
Dom.
Bauri.
Ghassi.
Bhar.
Dhanuk.
Hari.
Mehter.

H.—*Unproductive Groups.*

(1) Actors and mimics, singers and musicians—
Kathak.
Nat.
Bairagi.
Dom.
Gorait.

(2) Devotees—
Sanyasi.
Vaishnava.

(3) Genealogists and bards—
Bhat.

(4) Astrologers—
Daibajna.
Ganaka.
Grahacharjya.
Acharjya.
Grahabipra.

(5) Jugglers, snake-charmers and animal exhibitors—
Bedias.
Gulgulia.

(6) Acrobats—

Mal.

Most of the aboriginal tribes and semi-Hinduized castes have for their chief occupation agriculture; but some of them betake themselves to other pursuits. The collection of lac is an occupation adopted by some. Not a few of the Bhumij class have risen to the status of *zamindars* and *talukdars*, and the general tendency of those that have so risen is to disclaim their connection with the tribe from which they have sprung, and to claim a Rajput or Chhetri origin.

49. The higher castes sometimes carry on cultivation in addition to their caste occupations, but generally by means of hired labour or servants or *bhagjotdars*. Thus we see Brahmans and Baidyas, Rajputs and Maras, Kayasthas and Tambulis maintain themselves by agriculture, or trade, or both.

50. Of the agricultural class, the Koiri, the Bhumij, the Bhuiya, the Sonthal, the Bauri, and the Dom are by far the most numerous. Most of the Bhumijs are actual cultivators; some are tenure-holders and a few are *zamindars*. Of the rest, most are actual cultivators, but some of them are occupancy *raiyats* and *mukarraridars*. The lowest castes are, however, for the most part *bhagjotedars* and non-occupancy *raiyats*, while not a few are occupancy *raiyats*.

51. The Baruis are generally employed in the cultivation and sale of betel-leaf; but some of them are petty dealers and shop-keepers. Rearing of lac is not unfrequently resorted to by many of the agricultural classes.

52. The professional class includes men of the higher castes. Many Brahmans, in addition to their learning, worship, and priestcraft, serve as clerks in Government offices and under *zamindars*, and a few as cooks in the households of those castes from whose hands they can take water, carry on agriculture by means of hired labour, and sometimes adopt trade and lend out money and paddy on interest.

53. The Baidyas have for the most part given up their original avocation of the physician, and have accepted service under Government and municipal bodies or under the *zamindars*. The Kayasthas have generally adhered to their original caste occupation, viz. that of a writer, but many are to be found as traders and money-lenders; some have become *zamindars* and *talukdars* and some carry on agriculture by hired labour.

54. The artizan class consists of a good number of castes according to their various occupations. The Chamar and the Muchi, who work in hide or leather, are considered the lowest. The social position of the Jolaha, Dom, and Mahali is very low also. The Sundi, Jugi and Kalwar, are a little higher than the Dom. Those who work in metals and cloth are, on the whole, of higher status.

55. The pastoral castes are the Goalas and their sub-castes. Cultivation, however, is the occupation of many of them. The hunting castes are the Gulgulia and Kaiya and the Sonthals. They are generally of a very low social status. The fishing castes are above them. The Rajputs serve generally as peons or rent-collectors under private *zamindars*, but not a few fill the office of domestic servants in Hindu households. A number of them are cultivators also.

56. The Napits generally maintain themselves by shaving people. Many of them, however, serve as domestic servants, and some carry on agriculture. The Kora, Nunia, and the Beldar dig tanks and excavate earth for money and *dhan* remuneration, and not unfrequently on contract. The Beldar is also a sort of modern Balbus: he builds walls. The Bhar, the Dhanuk, and the Kahar are mostly domestic servants. The Bagals serve generally as cowherds. The Dhobas are the washerman caste. Most of the Ghasis serve as syces or act as grass-cutters. The Goraits are village officials, and find employment as hired musicians at weddings and other festivals. Some are employed in agriculture as non-occupancy *raiyats* or agricultural labourers engaged by the year. A few hold land which they cultivate themselves in consideration of service.

57. The Dhangars, a class of nomadic hillmen, are agricultural labourers who work on the contract system. The Dom, Bauris, Mahalis and others are all agricultural labourers. Doms and Mahalis also work in bamboo and manufacture baskets, &c. The Bauris are also *palki*-bearers. The fishing castes generally maintain themselves by catching and selling fish. They are fairly well-to-do. The Bedias are snake-charmers and beggars. The Gulgulias train monkeys and goats and exhibit the animals trained for a consideration. The Bairagis are beggars and singers; but many of their class have now taken to agriculture The Bhats are so-called family bards and genealogists. Both the Goraits and the Doms are persons who make night grideons, being musicians and tomtom-beaters. The Nats are singers.

58. Among all the lower castes and tribes both males and females work. The females of the cultivating class generally assist the males in cultivation. They weed plants and cut paddy, raise vegetables and gourds for home consumption and sale. They also serve as day labourers. Of the artizan class, with the exception of Sunri, Chhutar, Bhaskar, Kansari, and a few others, the females assist the males in their caste avocations. Of the fishing castes, the females take the fish caught by the males to the market for sale. Of the serving class, the females of the Napits, Nunias, Koras, Beldars, Doms, Bauris. Haris, Mehters, Chamars, and Muchis work in the same way as the males. The higher caste females do not work with the males generally, but the females of Tambulis, Chasas, and Tantis are sometimes seen assisting the males.

Head X.—Administrative.*

59. *The checking and verification of the Census Registers A and B.*—On receipt of circular No. 1 in May last, steps were at once taken for verifying these two registers prepared in 1881. A list of *mauzas* in each *thana* was sent to the officer in charge, and he was required to insert opposite each *mauza* the names of the hamlets, *grams*, *dihis*, *&c.*, which then occupied each *mauza* area. Each police officer was required to visit at least 25 per cent. of the villages in his *thana* and satisfy himself on the spot that the information he had collected was correct. *Muharrirs* and others were sent out to scrutinize the lists when received and all possible care was taken that not a single hamlet had been left out. Registers A and B were then corrected, the instructions contained in circular No. 1 being carried out to the letter.

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* *Vide* letter No. $\frac{B}{26}$, dated the 9th April 1891, from E. N. Baker, Esq., C.S., Deputy Commissioner of Manbhum, to the Superintendent of Census Operations, Bengal.

60. *General arrangements.*—There has been no change in the area of the district since 1881. It was divided into 14 charges noted in the margin, as against 10 in 1881, each charge being conterminous with a *thana* jurisdiction, excepting Gobindpur, which includes Jharia *thana*. Chandil is a new *thana*, comprising *pargana* Patkum and 59 villages of Barahabhum. Para and Tundi being separate *thanas*, were formed into separate charges. Each charge, again, was divided into a number of sub-charges, generally conterminous with a *pargana* or outpost, the total number of sub-charges in the district being 70. Only Para, a small *thana*, was not so divided. Each sub-charge was subdivided into a number of circles, and each circle into a number of blocks,—the smallest census divisions prescribed. The number of circles was 372, and that of blocks, 3,432. The census nomenclature advised in circular No. 3 was adopted, excepting in the case of officers in charge of sub-charges, who were called Sub-charge Superintendents instead of Inspectors, as in subsequent circulars. Of the 14 Charge Superintendents, 10 were police officers, 2 of the Education Department, 1 was the District Engineer, and 1 a European missionary gentleman. The Sub-charge Superintendents were either police officers, *digwars*, *zamindars'* servants, *tashildars* under the wards' and encumbered estates, and *pandits*.

Sadar.
1. Purulia.
2. Para.
3. Manbazar.
4. Gaurandi.
5. Raghunathpur.
6. Chas.
7. Jhalda.
8. Baghmandi.
9. Chandil.
10. Barahabhum.

Gobindpur Sub-division.
11. Gobindpur.
12. Tundi.
13. Nirsha.
14. Topchanchi.

61. Besides these 14 charges which covered the rural area, there were 3 towns—Purulia, Jhalda, and Raghunathpur—all under the Municipal Act. The Vice-Chairman, Purulia Municipality, and the Chairmen of the other two municipalities, were Charge Superintendents within their respective jurisdictions, and made all necessary arrangements for the census of the town population, dividing the town areas into circles and blocks, and appointing supervisors and enumerators. There were 22 circles and 125 blocks in the 3 towns.

62. *Special arrangements.*—The enumeration of the railway officers and travellers was entrusted to the railway officials, and the district agency had nothing to do with it. The jail population was counted by the jailors under the supervision of the Jail Superintendents and myself. For the census of travellers on the night of 26th literate peons and constables were deputed and posted at convenient stations on the principal roads of the district, being supplied with books and tickets. They started simultaneously from their stations at 8 P.M., and counted all the persons they found on the way until they reached the next station. Only 239 travellers were thus counted on that night. There was one fair, called *jharibari* fair, in Gobindpur subdivision, in which 402 persons were counted on the last night. The whole area covered by the fair was divided into convenient blocks, and the Sub-Registrar of Gobindpur was specially deputed to supervise the arrangements and the taking of the census. English schedules were supplied to the European heads of families, which they themselves filled up, generally correctly. There were 108 Europeans and Eurasians in the district. Some private schedules excluding railway officials were used in Gobindpur sub-division, but none in the Sadar subdivision. There is no boat population in Manbhum.

63. *Schedules.*—From the very beginning care was taken to ascertain how many schedule books of each kind would be required in the district, as calculated from the 7th table of circular 11. The police officers were asked to submit lists showing the number of houses in each village in their *thanas*. When these lists were received, the number of books of each kind likely to be required for each village was worked out by the Census Deputy Magistrate from the said table and entered in the above lists. This task being finished, an indent was submitted, but it was not complied with in full. We were asked to wait until the houses had been numbered and the supervisors had furnished numbers of houses in each village in the house forms. When these were received duly filled up, the Census Deputy Magistrate again worked out for each village in the district the number of schedule books needed for it, and another indent was submitted. The supply then given sufficed for a time, but supplementary indents had to be submitted again, as in several cases the books supplied proved insufficient. The following statement shows the number of books received, used and not used. The wastage was thus only 5½ per cent. against a margin (as estimated by the Census Superintendent) of 34 per cent. The waste was very small.

	Books of—				Total.
	60 schedules.	30 schedules.	20 schedules.	10 schedules.	
1	2	3	4	5	6
Books received	2,410	2,875	2,770	4,300	12,355
Do. used	2,367	2,732	2,634	3,923	11,656
Do. not used	43	143	136	377	699

64. The Bengali schedules were used throughout, it being the principal language of the district. A few Hindi schedules were used in the subdivision, as some enumerators of Tundi could write in Hindi, but not in Bengali. The instructions to enumerators being very full, some of the headings of the schedule might have been simplified. For instance, the heading

of column 4 (Caste) was not a little puzzling to the average enumerator; the simple words *caste, race, or tribe* would have been sufficient and quite intelligible. Columns 3 and 5 (Sect and Subdivision of Caste) and 11 were particularly difficult to the simple enumerators of Manbhum, not to speak of the illiterate people who were expected to answer their questions. Men who do not understand what religion means, and say that they are Hindus—only when asked "Are you a Hindu or a Musalman," could with difficulty be made to understand what the sect of a religion means. In many cases the lower classes of people like the Kurmis, Bhumijs, and Haris have no sub-caste, and the entry in column 4 had to be repeated in column 5. Column 11 is difficult, and the difficulty of filling it up correctly increased in the case of dependants. The order of the Census Superintendent to show the adult sons, nephews, and other relations of a cultivator who help him in the cultivation as *yearly field labourers*, and not as dependants, was received by the enumerators with surprise, and objected to by the upper classes of the people, such as Brahmans, Kayasthas, Baidyas, &c., whose sons, &c., do not actually work in the fields, but look after the family cultivation. Considering that the objection was not unreasonable, and these men were very reluctant to enter their sons, &c., as field labourers, I ordered that they might be shown as "looking after their fathers' cultivation," which described their position accurately, removed them from the class of dependants, and satisfied the objecting parties. Now that under circular No. 51 dependency has to be absolutely disregarded in sheet III, and dependants and workers are not to be discriminated in any way, the care and trouble taken in discriminating the two classes have been simply thrown away. I enclose an extract from a report on this subject from the Rev. Mr. Campbell, Charge Superintendent of Tundi. His proposal that, for purposes of occupation, the family should be the unit, and not the individual, is, I fear, not practicable generally, but it is deserving of consideration.

65. The schedules were well printed and the books were handy and convenient to carry about, like those of 1881. The specimen schedules with the books were principally those of the Burdwan Division, and a few of the Presidency Division, did not cover all cases, the important class of Muhammadans being entirely omitted from the former. Some of the Dacca Division were afterwards received, and found to be very useful. In the case of Muhammadans and the large class of Vaishnavas, the enumerators found it difficult to correctly fill up columns 2, 3, 4 and 5, as they could see no specimen to guide them. They would not have made mistakes in these cases in the beginning if they had been largely supplied with the specimen schedules for the Dacca and Presidency Divisions. The three specimen schedules with the books of 20, 30, and 60 schedules should have been all different from one another and covered all possible cases. To the enumerator who received books of these three kinds, only one specimen schedule of the Burdwan Division would have been quite enough, and two or more of the same kind were unnecessary.

Administration.

66. *Points in which the general instructions were departed from, with the reasons for doing so.*—The general instructions were departed from in two cases only: *first*, under circular No. 5, a block was to consist of from 50 to 75 houses at most, and a circle of 500 houses. These limits could not be strictly observed in this backward district for want of educated men to act as enumerators. In many cases therefore the blocks and circles contained a much larger number of houses. But an endeavour was made to keep to the letter of the circular as far as possible, and the result was 372 circles and 3,432 blocks for 213,628 houses in the rural areas, or an average number of 574 and 62 houses per circle and block respectively. In towns, where more educated men could be found, the areas were smaller. There were 22 circles and 125 blocks for 4,679 houses in the urban areas which gives an average of 212 and 37 houses per circle and block respectively. *Second*, the next point is the numbering of houses. The rules for numbering the houses were printed on the back of the enumerators' *parwanas*, which were not received here till the 15th of November 1890. As house-numbering was commenced before that date, the occupied and unoccupied houses were marked in some places with several numbers in the order in which they stood, and the rule to number the occupied houses first and the unoccupied houses next could not be strictly followed throughout the district.

67. *The definition of a village in circular No. 10.*—In this district more than one *dihi* or *chauk* are formed within a *mauza* area at a distance from the parent village, and these are generally called after the caste of the people inhabiting them, or after the name of the founder. These are regarded as separate villages, though they are not really so, and are not villages as defined in circular No. 12. This point was not properly attended to by the local officials, and the mistake was not detected till too late for alteration. The result is an apparent increase of villages from 6,147 in 1881 to 8,317 in 1891, or 35 per cent., whereas the increase in population is only 13 per cent.

68. *The definition of a house in the second instruction to supervisors.*—This definition was strictly followed, and houses were separately marked in accordance therewith. For rural areas it is a much better definition than the homestead of 1881. I do not, however, think it applicable to towns. The change in definition renders it impossible to make a true comparison with 1881. The apparent increase is from 178,494 to 218,307, or 22 per cent. I estimate that fully one-half of this is only apparent.

69. *The size of the charge or sub-charge.*—The largest charge was Purulia, consisting of 710·9 square miles, and containing 1,118 villages. The smallest was Para, of 119·35 square miles and 191 villages. There being 14 charges in the district, which cover an area of 4,147 square miles containing 8,317 villages, the average area of a charge was 296 square

miles, containing an average number of 594 villages. There were 70 sub-charges, the average area of each being 59 square miles, with an average of 119 villages.

70. *The size of the circle.*—There were 394 circles in the district, including those in the towns, and the average area of a circle was 10 square miles, containing an average of 21 villages.

71. *The size of the block.*—There were 3,557 blocks, including those in towns. The average area of each block was 1·1 square miles, containing an average number of 2·3 villages. The following statement shows the number of circles, blocks, villages, and houses, and area in square miles of the 3 towns and the 14 *thanas* in the district.

Name of thanas.	Number of circles.	Number of blocks.	Number of villages.	Number of houses.	Area in square miles.	REMARKS.
1	2	3	4	5	6	7
Purulia Municipality ...	15	61	7	2,357	4	
Raghunathpur Municipality	5	40	2	1,346	5	
Jhalda Municipality ...	2	24	2	976	4	
Total ...	22	125	11	4,679	13	
Sadar Subdivision.						
Purulia	63	485	1,172	38,953	770	
Para	19	190	191	8,831	119	
Manbazar	14	186	690	13,667	258	
Gaurandi	17	182	312	8,936	173	
Raghunathpur ...	41	461	567	20,187	295	
Chandil	24	225	640	18,372	395	
Chas	35	359	632	17,488	237	
Jhalda	24	188	600	17,922	396	
Baghmandi	12	117	251	7,063	176	
Barahabhum ...	36	256	1,001	22,768	516	
Total ...	285	2,569	6,067	178,366	3,344	
Gobindpur Subdivision.						
Gobindpur	32	303	836	14,255	327	
Tundi	14	133	477	5,266	151	
Nirsha	21	237	442	11,240	170	
Topchanchi ...	20	190	495	9,285	155	
Total ...	87	863	2,250	40,046	803	
GRAND TOTAL ...	394	3,557	8,317	218,902	4,147	

72. *The numbering of houses; its probable actual cost.*—The numbering of houses was carefully supervised; a number of *muharirs* was sent out to test numbering in several outlying villages, and very few omissions were found. The Census Deputy Magistrate inspected numbering whenever he went out to supervise the census operations with equally satisfactory results. In my winter tours I tested house-numbering in a large number of villages, some of them lying in out of the way places in the midst of jungles, but found no omission anywhere. The Charge and Sub-charge Superintendents also tested house-numbering in a large number of villages.

The cost was low, the material chiefly used was *bhelá* oil, an indigenous product of this district. The mark produced by the oil is dark and durable and can hardly be distinguished from *tar* marks. I quote the following description of this oil from Mr. Clay's Census Report of 1881:—"This oil is extracted from the seed of a berry borne by a tree of the same name, and produces a dark brown colour, nearly black The oil is used for greasing cart wheels and for external application in some complaints by the lower classes. The botanical name seems to be *Semecarpus anacardium* (Hunter, Volume XVII, page 264). The oil being very useful to the cultivators, they keep a sufficient quantity at home for use whenever needed. As they can procure it for nothing, they did not grudge contributing their shares to the quantity required for marking the houses, and hence this branch of the census work cost very little. Only one Charge Superintendent in the Sadar subdivision asked for Rs. 5 spent by him in purchasing this oil and *tar*. In the Gobindpur subdivision the probable actual cost of house-numbering was Rs. 15-1. Thus in the rural areas the cost did not exceed Rs. 20-1

which has been paid from census contingencies. The case was different in the three towns, where *tar* had to be purchased for this purpose. The total amount spent in the towns on this account was Rs. 21-8-6, paid from municipal funds.

The numbers were marked on the walls of houses. Where there were no mud walls, they were marked either on wooden posts or slips of wood and earthenware, which were hung on the houses.

73. *The practicability of a permanent numbering of houses and how the cost should be borne.*—There would be little difficulty in maintaining a permanent numbering of houses in each village. In numerous cases the numbers fixed to the houses in 1881 had been carefully preserved by the villagers, and had to be specially obliterated on the present occasion. The *chaukidar* of every village might be required to report whenever a new house was built or an old one was abandoned or dismantled, and necessary entries could be made in a village register to be kept at the *thana*. These registers, however, would soon become overlaid with corrections, and the serial order would soon be destroyed. I understand that a similar difficulty had rendered the numbering of the Calcutta *bustees* of no practical permanent use.

Agency.

74. *The classes from whom supervisors and enumerators were derived.*—These census officers were derived from all classes of people, but mostly from the large class of cultivators and petty landholders. Village *gurus*, *pandits*, sub postmasters, *zamindars'* servants, and *chaukidari* tax-collectors, were all employed, wherever found, in taking the census.

75. *Whether their duties were willingly undertaken.*—Excepting some solitary instances, these officers discharged their duties quite willingly, and with remarkable zeal and energy, sparing no pains to bring the work to a successful issue. That so many people could sacrifice their time and comfort for a work that brought nothing to their pockets, but on the other hand cost them a little in almost each case, shows how loyally devoted Her Majesty's subjects are to the Crown. It cannot be said that the men worked for fear of criminal prosecution, for the Census Act was passed very late, and few people actually came to know its provisions until when the operation had well-nigh come to a close.

It is no small thing that so many thousands of people should be found willing to do work which brought them no pecuniary return, and which on the other hand cost them considerable trouble, and generally a little money. Many of the enumerators wrote out the whole of their schedules on rough paper, and copied them into the schedule books when approved by the Superintendents. The additional labour was voluntarily undertaken to secure accuracy. The principal objections came, as at the last census, from European *zamindars* and others, such as Messrs. R. Watson and Company, who gave no active assistance, and also objected to their servants being called away from their regular duties.

76. *How many prosecutions there were and for what cause.*—There were only seven prosecutions under the Act. In two cases three enumerators went away up-country without obtaining permission or making arrangements for their duties. They were each fined Rs. 50. In another case, the accused obstructed a census officer in the discharge of his duties, for which he was fined Rs. 2. In the fourth case the enumerator left his post shortly before the final count without permission, causing great inconvenience. He was fined Rs. 25.

These cases were all tried by the Joint-Magistrate.

In the fifth case an enumerator did not check the counting on the last night, and falsely reported next morning that the villagers had obstructed him. His motive was to put some villagers into trouble to whom he owed a grudge. He was fined Rs. 5 by the subdivisional officer—a very inadequate punishment.

In the sixth case a European employé of the Bengal Loan and Trust Company made a series of scurrilous and indecent entries in his schedule. I have fined him Rs. 50.

In the seventh case a man took 2 pice from each family in a village for numbering their houses. He was sentenced to suffer 15 days' simple imprisonment and to a fine of Rs. 20 under section, 165 Penal Code. This sentence I consider very inadequate.

In another case a man represented himself to be a census officer, and demanded and obtained paddy from the villagers in that capacity. He was convicted under section 170, Indian Penal Code, and sentenced to two years' rigorous imprisonment, but has been acquitted on appeal.

77. *Whether their duties involved any pecuniary expenditure.*—The cost of paper for the rough schedules, of pens and ink, of red ink for the final count, and of light, was in practicably all cases borne by the enumerators themselves. They frequently also incurred small expenses for travelling, but nothing much.

78. *Whether any paid census officers were employed.*—No paid census officer was employed in this district.

Attitude of the People.

79. *Rumours or erroneous ideas current.*—The attitude of the people was friendly and remarkably devoid of suspicion. The enumerators being mostly taken from among the people, they had no reason to distrust them. Census officers met with no resistance from the people in any part of the district.

80. In this respect the contrast with 1881 was very marked. The Sonthals, who on the former occasion gave a great deal of trouble, now took the affair as a matter of course. Neither they nor any of the other aboriginals gave any trouble at all. I think the people are beginning to regard the census as an innocuous fad of an inquisitive Government. The Deputy Collector thinks that had a census of cattle been taken, some apprehension would

have been excited. I do not share this view, and much regret that the project was abandoned I feel sure that our ignorance of the real number of the ploughs and cattle of the people is a great as our ignorance of their own number was formerly.

81. *Results*—The following is a comparative statement of the results of the previous census and of that just taken:—

Subdivision.	Males.	Females.	Total.	Area in square miles.	Average number of persons per square mile.	Number of villages.	Average number of persons per village.
1	2	3	4	5	6	7	8
1881 Sadar subdivision ...	427,336	434,308	861,644	3,344	257	4,366	197
1881 Gobindpur subdivision ...	97,992	98,592	196,584	803	245	1,781	110
Total ...	525,328	532,900	1,058,228	4,147	255	6,147	172
1891 Sadar subdivision ...	482,877	489,017	971,894	3,344	291	6,067	160
1891 Gobindpur subdivision ...	110,322	111,112	221,434	803	276	2,250	98
Total ...	593,199	600,129	1,193,328	4,147	288	8,317	143
Increase or decrease	+67,871	+67,229	+135,100	Nil	+33	+2,170	—29

The above shows a district total of 1,193,255 against 1,058,228—an increase of 135,027, or 13 per cent. This is a substantial increase in a decade. The excess of females over males by more than 6,000 is some criterion of the correctness of the figures. The results are in my opinion as correct as could be expected. Besides the actual census officers, a number of *muharrirs* and clerks, the Census Deputy Magistrate, the Subdivisional Officer, and myself all tested the schedules as they were being filled up, and the chance of omission was reduced to a minimum. The increase was common to every *thana* and each municipality.

82. The cost of actual census in rural areas was as shown below:—

		Rs.	A.	P.
Travelling allowance	...	75	2	6
Contingencies	...	159	14	9
Total	...	235	1	3

This amount has been actually charged to census contingencies. It does not include Rs. 64, the cost of maps, which was chargeable to book debit account, and the travelling allowance of Government officers who travelled in connection with the census. The cost of taking the census in the three towns amounted to Rs. 39-10. It was paid from municipal funds.

83. For such success as has been obtained in Manbhum the credit is mainly due to Babu Ram Sadan Bhattacharjee, Census Deputy Collector, who had charge of the operations throughout, and who worked early and late to make them successful. He has shown power of organization and administrative ability of a high order, and I hope his services will be specially noticed by Government.

84. Of the Charge Superintendents, I would specially notice the Rev. Mr. Campbell of Tundi, Babu Nando Gopal Banerji, District Engineer, who had charge of Purulia, and Sub-Inspector Okhoy Kumar Bose of Jhalda. The only Charge Superintendent with whom I had to find fault was Babu Jogendra Nath Sen, Sub-Inspector of Schools, who neglected his work in Topchanchi until threatened with severe punishment. All the others, and also the sub-charge Superintendent and subordinate officers worked well.

Extract from the Report of Rev. A. Campbell, dated 2nd April 1891.

* * * * * * * *

"If in future the family in rural districts were taken as the unit, instead of the individual, with regard to occupation, much really valuable information would be obtained. All who added to the family earnings would then be entered in the occupation column, with the exception of the head of the family—working member of an agricultural family, or of an iron-smelting family, or a basket-making family, or an iron-working family, and so on. It was also required that it would be stated if he sold the articles he manufactured. Difficulties cropped up with regard to this, as generally only the head of the family sold the product of the united family labour. Sometimes, however, as in the case of basket-makers, one member of the family sold the wares, and the other produced them."

85. *Abstraction.*—Before enumerating the initial difficulties experienced during abstraction and tabulation, I would note *in extenso* the points connected with the administration of the census

office since its opening in March 1891. As directed in Mr. O'Donnell's circular No. 44, dated 27th February 1891, a training centre was opened in Purulia on the 23rd March last. The record-keepers and the room supervisors of Lohardaga, Singhbhum, and the Tributary States attended this training centre. The record-keepers were thoroughly initiated into the mysteries of packeting the enumeration books, and as to the manner in which these packets were to be divided and subdivided later on during abstraction. The rules regarding the issue of blank abstraction sheets were fully explained to them. The room supervisors were not only taught their legitimate work, but were practically trained in abstraction. The training school was closed on Saturday, the 28th March 1891, and the record-keepers and room supervisors returned to their own districts.

86. The Census Office was opened here on 30th March with one gang of abstractors, and seven reabstractors were appointed subsequently on 16th April. The test slips for this one gang were written up by the Inspector. The full number of abstractors and extra clerks (*i.e.* for the three gangs) were taken up on 8th April. It became now impossible for the Inspector and his clerk to write up the test slips and the R forms, both of which began to fall into arrears. This difficulty was overcome when Mr. O'Donnell directed the appointment of special test slip and R form clerks per gang. With the permission of the Census Superintendent, the arrear test slips and R forms were written up by the seven reabstractors taken up previously. At this stage we experienced much difficulty in getting men. The new rules regarding "adjustment" stopping thorough reabstraction had then been recently received, and we were required to take up the full complement of adjustment clerks and reabstractors. We tried our best to recruit men locally for the census office, but we failed. I venture to state here that in an educational point of view Manbhum is more backward than the most backward districts of Lower Bengal. I do not mean to say that all the abstraction sheets were too intricate for the less educated people of Manbhum to cope with; some of the sheets, viz. V and VI, were simple enough. But still we found it impossible to get men locally, and we were obliged to reduce the three gangs to two, reserving the services of the discharged men, some of whom were taken up instantly as adjustment clerks, reabstractors, &c., while the remainder were employed as tabulators later on.

87. Another half gang of abstractors was taken up on 22nd July 1891 at the instance of Mr. O'Donnell (*vide* his circular No. 76, dated 9th June 1891). These men were recruited from Bankura. All this time the Inspector was engaged in the general management and supervision of the office, teaching the recruits, helping the adjustment clerks, and in passing testslips. The quantity of the work turned out by the abstractors was never on the decrease, except when the half gang of abstractors was employed. I have already stated above that for want of an adequate number of hands, the testslips and R forms were in arrears, and the consequence was very detrimental to the quality of the work turned out by the three gangs of abstractors, whose work could not therefore be properly checked. When the three gangs were reduced to two, the quality of the work was, I may say, good, as the writing up of the test slips proceeded *pari passu* with abstraction, and the work of the abstractors could be thoroughly scrutinized by the Inspector. Worthless abstractors, as well as those who were detected in fudging, were weeded out, and replaced by better men. The *absolute* necessity of careful work was always instilled into the minds of the abstractors.

88. The system of counting the total number of males and females in each book by the room supervisors, as prescribed in paragraph 4 of circular No. 61, dated 16th April 1891, was strictly enforced, but in a modified form. Under the rules, the room supervisor was required to write the totals on the inside of the brown paper cover opposite the last schedule, and verify it by his signature. This procedure, if adhered to, would have left sufficient room for the dishonest abstractor to fudge. For example, when the totals had been written on the inside of the brown paper cover, the abstractor could easily have referred to it and corrected his abstraction sheet by putting a wrong tick in any column or by effacing one similarly. We therefore followed the counting system in this manner. Every Sunday new packets were issued to the room supervisor for counting. He used to note the total number of males and females on a separate sheet of paper in the following form:—

No. of book.	Males.	Females.	Total.	Remarks.
1	2	3	4	5

Signature.

These papers were kept in their respective packets. The first time the packets were issued for abstraction the totals were verified by the room supervisors to whom they were issued. The abstractors had no access to these papers, which remained in the custody of the room

supervisor during the time of abstraction, and were returned to the record-keeper with the packet when done with. This practice was attended with satisfactory results as regards accuracy of abstraction.

89. The dotting system prescribed in paragraph 2 of circular No. 73, dated 30th May 1891, was strictly followed in sheets Nos. I, II, IV, X, and XI. Thorough dotting was enforced in sheets I and XI, and partially in the remainder. This practice conduced to accuracy of abstraction, and its chief advantage was that it left no excuse for the abstractors for turning out bad work. Later on, sheets VIII and IX were abstracted by the Inspector himself. The abstraction of the whole district was completed on the 10th August 1891.

90. Adjustment in the meantime was progressing vigorously. In the beginning adjustment was much retarded owing to want of sufficient hands, and the progress was rather slow, but subsequently it advanced surely and smoothly when the revised rules regarding adjustment were issued in Mr. O'Donnell's circular No. 84, dated 10th July 1891. This circular very considerably reduced the amount of reabstraction work. This branch of the census work was finished on 21st August 1891. I will later on discuss the efficacy or otherwise of the adjustment rules.

91. *Tabulation*—Tabulation was started on 27th June 1891 with only one gang, and made but little progress until the 10th August, when abstraction was completed and all the abstractors were brought on as tabulators. The ordinary task on tabulation was 40 sheets but here much more was done in all the registers except VIA, B, and C. These registers required great care, were comparatively more difficult, and unquestionably the most important of all. No special difficulty was experienced during tabulation, save in the preparation of the special totalling forms S, W, Y, and Z. These forms could not be filled in by many of the tabulators. Most of them in fact were found quite incompetent to perform this portion of the work. When tabulation was finished on 14th September, some of the tabulators were specially selected and employed in the preparation of the totalling forms I to XIII, as also the special ones. About 16 clerks were deputed from my own office to help in the preparation of these forms. Tabulation registers XVI and XVII were prepared by the Inspector himself. The totalling forms of registers I to XIII were completed and despatched *thana* by *thana*. The last was despatched on 30th September last. The special totalling forms were then taken up. This work was found to be far from easy. The totalling of the columns A. to E. in forms W, S, and Y was most confusing, and could not be done as easily as it was supposed. Over and above this, most of the Y forms were unusually lengthy and unwieldy on account of multiplicity of occupations. The tabulation work and the preparation of the special totalling forms was somewhat retarded owing to delay in the supply of a sufficient number of forms. However, the work was finished and the census office closed on the 30th of October 1891. The result may, I think, be fairly regarded as satisfactory. The following table will explain the result clearly:—

	Total population as telegraphed on 2nd March 1891.	Actual population arrived at tabulation.	Difference.
1	2	3	4
District Total ...	1,193,255	1,193,328	73
Purulia Municipality.	12,130	12,128	2
Raghunathpur Municipality.	6,216	6,216	...
Jhalda Municipality.	4,890	4,890	...

The foregoing table clearly shows that the abstracts prepared by the enumerators after final counting on the 26th February 1891 and the work of abstraction and tabulation have been sufficiently accurate, or I should say superexcellent, when compared with the result of the Howrah Office, as reported in paragraph 5 of Mr. O'Donnell's letter No. 21830., dated 6th July 1891, to the address of Mr. Baines.

92. I will now discuss the several points which came into prominence during abstraction and tabulation. To commence with, I would beg to submit that the general plan on which the office was worked is capable of improvement. Instead of taking up the abstraction and tabulation of the whole district simultaneously, I am of opinion that it would be better if it were done in the following manner: the whole staff might be employed in the abstraction of any one *thana;* this being done, the same men may be deputed to adjust what they have abstracted: at the completion of adjustment all the men to be employed on tabulation and

in the preparation of the special totalling forms. When the first *thana* is finished, the staff to take up the second *thana* and complete it similarly. I am inclined to think that this procedure would have saved much time in the district offices, and would have conduced to the work being carried on more smoothly. The clerks of the Calcutta Central Office were kept back from their work for some time. But if the plan now suggested by me had been followed, the district offices could easily have sent in their *thana* totals long before they were actually sent in. The chief advantage of this plan would have been, I venture to think, a great saving of time in the Calcutta Office, which would, I assume, have been able to finish their compilation long before this. The principle that work well started is work half-done, is a good one, but one which I am afraid is not always observed. It was probably not foreseen that two separate clerks per gang would be required to write up the R forms and the test slips. The appointment of these two clerks was sanctioned later on, but this did not prevent the progress of our census work being materially affected at the commencement.

93. In my humble opinion the test slips were most efficacious. Errors could be detected at a glance, and perfectly accurate work could be insisted on, on the basis of such slips. There was nothing, however, in the test lips to check the names and number of castes in sheets IV, X, and XI. It was urged by the Census Superintendent that a caste test slip would not be worth the trouble and expense. But considering the importance of this branch of census compilation, it was, I think, desirable to exercise a certain amount of check over castes.

94. The Census Superintendent exercised a wise discretion in cancelling the rules regarding reabstraction and in introducing the adjustment rules. Had it not been for this change, there would have been no end to reabstraction. I must say that the rules embracing adjustment were thoroughly useful for the furtherance and easy completion of the census work. But I cannot refrain from pointing out a discrepancy in such rules. It will be, I think, universally admitted that sheet I is the core of the census work, and sheet XI the knotty point in abstraction and in no way less important. The adjustment rules prescribed that if sheet I agreed with sheets II and III in its sub-totals of age and religion, sheet XI might be adjusted to agree with sheet I within a certain limit. The question that will naturally arise is whether sheets I and XI will represent accurate figures regarding civil condition. I should say not. I would like to exemplify this in the following manner: Say that a man on sheet I abstracted it accurately so far as sex, age, and religion were concerned, but committed blunders with regard to civil condition. On the other hand, the man on sheet XI abstracted accurately with regard to sex, religion, and civil condition, and committed mistakes in the age periods. Sheets II and III, being thoroughly accurate, will agree with sheet I in all respects, viz., sex, age, and religion. Such being the case, sheet I will be accepted as correct, and will be raised to a prominent position, while sheet XI should be adjusted to agree with it. Of course the age periods in sheet XI were incorrect and must be corrected. There is nothing to show (of course without reference to the enumeration book itself) whether the figures affecting civil condition in sheet I are accurate, or those in sheet XI. Now as according to the rules, I have accepted sheet I as correct, it is imperatively necessary for me to accept as correct the wrong figures regarding civil condition in sheet I, and in doing so, to alter the really correct figures of sheet XI. I must admit that the accuracy of sheet I or XI can be established by direct reference to the book; but the rules prescribed by Mr. O'Donnell are silent on this point. I do not see any other point which requires comment.

95. I note below the merits and character of officers who were engaged in the census work.

Babu Ram Sadan Bhattacharjee, Deputy Magistrate and Deputy Collector, was in charge of census work from the beginning to 5th June 1891. This officer having thoroughly mastered the details of census work was, notwithstanding emphatic protests on my part, transferred during the thick of the operations to Backergunge. He is an officer of much intelligence and did very good work.

Maulvi Abdas Samad, Deputy Magistrate and Deputy Collector, was placed in charge of the office after the transfer of Babu Ram Sadan Bhattacharjee. He was then quite new to the work, but rapidly picked up the threads. He is an officer of much experience and energy, and rendered me great assistance.

Babu Pran Krishna Roy, Inspector of Census, from beginning to end performed his duties in a highly satisfactory manner. He exercised much tact in overcoming many of the difficulties which arose.

96. I would here also beg to mention that many of the clerks in our offices here rendered us material service in the hour of our need, and are deserving of credit for their willing and loyal co-operation.

F. da C.—Reg. No. 3149J—90-22-9-97.

DISTRICT CENSUS REPORT.

No. 921R., dated Chaibassa, the 15th March 1892.

From—R. H. RENNY, Esq., Deputy Commissioner of Singhbhum,

To—The Officiating Secretary to the Government of Bengal, Financial Department.

WITH reference to your Census Circular No. 6T.F., dated the 3rd October 1891, I have the honour to submit herewith a report on the census of this district.

REPORT ON THE CENSUS OF THE DISTRICT OF SINGHBHUM, 1891.

HEAD I.—EARLY HISTORY, &c.

THE district of Singhbhum is made up of (1) the Kolhan or Singhbhum proper, of which we took possession in 1837, the Raja of Parahat having admitted his inability to restrain the outrages of the Hos or Larka Kols settled there; (2) Parahat or Chakardharpur, the remainder of the Parahat Raja's territory, which was confiscated in 1857 in consequence of his rebellion; (3) Dhalbhum, a *pargana* attached originally to the Midnapore district, but transferred to Singhbhum in 1846.

2. The area of this district is thus made up—

(1) Kolhan	...	...	1,905 square miles.
(2) Parahat	...	...	791 ditto.
(3) Dhalbhum	...	...	1,201 ditto.
	Total	...	3,897 ditto.

3. Since 1872, a portion of *pargana* Dhalbhum has been transferred to Midnapur. No other changes in boundaries have taken place. Since 1872, there have been considerable changes in jurisdictions of police-stations. These are (1) the formation, in 1889, of a new police-station at Monoharpur, comprising parts of the Kolhan and Parahat *parganas*; (2) the amalgamation of police-stations Baharhagarha and Kalkapur in *pargana* Dhalbhum into one police-station at Ghatsila, comprising the whole *pargana* of Dhalbhum excepting the portion transferred to Midnapur; and (3) re-adjustment of the boundaries of Chakradharpur (Parahat) *thana* and the Kolhan owing to the formation of the Monoharpur *thana*.

4. In consequence of the changes that have taken place since 1872, referred to in the preceding paragraph, it is not possible to compare the distribution of population in that year with that ascertained by the census of 1891 in all cases: the following figures, however, exhibit the results of the two operations :—

THANAS.	1872.	1891.
1	2	3
Kolhan	150,904	229,188
Parahat or Chakradharpur ...	54,374	86,954
Dhalbhum	117,118	194,469
Monoharpur	.....	34,877
Total ...	322,396	545,488

5. As to the character of the population as above distributed, it may be stated roughly that in the Kolhan aborigines classed under the head of "others" in compilation sheet No. VI predominate, whilst Hindus come next; that in Chakradharpur the same is the case; that in Dhalbhum, Hindus predominate and "others" come next; and that in Monoharpur "others" predominate and Hindus come next. In all the jurisdictions there are sprinklings of Muhammadans and Native Christians. The increase found in 1891 over 1872 in the four classes is—

Hindus ...	...	...	...	...	80,031
Muhammadans	...	...	...	...	1,520
Christians	...	...	...	...	4,012
Others ...	...	...	..	...	137,529
			Total	...	223,092

Note.—One Atheist in Chakradharpur has to be added to make the figures agree.

6. No ancient indigenous divisions of the country are known of, nor do any of the numerous classes of the people who inhabit the district possess any independent traditions of migrations. It is generally admitted that the Hos are of the same family as the Mundas and that they came from Chota Nagpur.

Head II.—Movement of the Population.

7. There has been a very large increase in the population of the district, as the following figures will show:—

Census of	1872 ...	322,396
„	1881 ...	453,775
„	1891 ...	545,488

This increase has been general throughout the district, as pointed out in paragraphs 3 and 4 of this report. It is not possible to compare the results of the different census operations *thana* by *thana*, owing to the changes that have taken place in the jurisdictions of *thanas* since 1872. The following figures give the best approach to the information called for:—

	1872.	1881.	1891.
Kolhan or Chaibassa ...	150,904	211,658	229,188
Parahat or Chakradharpur ...	54,374	76,408	86,954
Dhalbhum or Ghatsila ...	117,118	165,709	194,469
Monoharpur ...	...	...	34,877
Total ...	322,396	453,775	545,488

8. The increase of 1881 over 1872 was 40·75 per cent., and that of 1891 over 1872, 69·10 per cent., and 20·21 per cent. over 1881. Taking the figures given in compilation Table X (birth-places) as my basis of calculation, I find the following to be the probable causes of the increase:—

(*a*) Natural growth.

The number of persons born in the district is 506,179, which alone accounts for 52,404 more than the total population at the census of 1881.

(*b*) Immigration.

The following figures show where the remainder of the population has come from—

From the other districts of the Chota Nagpur Division	19,996
„ Bihar	1,630
„ Burdwan Division	11,596
„ Orissa Division	4,513
„ the North-Western Provinces	826
„ Oudh	90
„ Panjab	54
„ Central Provinces	104
„ Assam	45
„ Bombay Presidency	22
„ Madras	14
„ Burma	1
„ Other districts in Bengal	290
„ Kuch Bihar	3
„ Rajputana	63
„ Afghanistan	9
„ Nepal	3
„ Turkey in Asia	1
„ Belgium	11
„ England and Wales	28
„ Ireland	2
„ Norway	2
„ Mauritius	1
„ America	3
„ Scotland	2
Total ...	545,488

9. An examination of the figures in the statement shows (1) that Midnapore has contributed 9,706 and Orissa 1,798 to Ghatsila *thana*; (2) that Manbhum has given o Ghatsila 3,833, to Monoharpur 1,099; (3) that Orissa has given to the Kolhan 2,176; and (4) that Lohardaga has given to Chakradharpur 6,003, to Monoharpur 5,175, and to the Kolhan 996. The above are the chief districts which have contributed to the increase of population.

10. *Growth of Towns since* 1872.—There is but one town in this district, viz., Chaibassa. The population of this town was not shown in the Census Report of 1872; in 1881 it contained 6,006 souls and in 1891 the number rose to 6,850. This is not a very great increase, but owing to the construction of the Bengal-Nagpur Railway a steady increase is going on.

11. There is a very vast distinction between the urban and rural populations. In the former, only 1,965 are inhabitants of the district, and the remainder are foreigners from 60 other districts in India and from 5 European countries. In no village in the district is there such a mixture of races. As a rule, the village population consists of natives of the district, and it is only in a few large villages that foreigners are to be found, and there mostly at trade centres. A large majority of the foreigners are found in *thanas* Chakradharpur and Monoharpur, through the jurisdictions of which the Bengal-Nagpur Railway runs. These consist of railway employés, contractors, labourers, merchants, shop-keepers, and artizans.

12. *Emigration and immigration.*—Ghatsila *thana* received 7,131 males; of this number 3,643 came from Midnapore, 1,915 from Manbhum, and 807 from Orissa. As Dhalbhum *pargana*, of which Ghatsila is the chief town, is a purely agricultural tract, I consider it may be safely concluded that almost all these immigrants came in search of land or employment as agricultural labourers. The Kolhan received 851 males from Orissa. These, too, may be put down as immigrants in search of land. Parahat or Chakradharpur *thana* received 2,884 males from Lohardaga; almost all these came in search of labour in the Bengal-Nagpur Railway, which was under construction at the time of the taking of the census.

13. *Movement of the people.*—Monoharpur received 3,225 males. Of this number 3,315 came from Lohardaga and 677 from Manbhum. The remarks made in regard to Parahat or Chakradharpur *thana* apply here too.

The total number of outsiders in the district is 39,309; deducting females who number 19,774, the number of male outsiders is 19,535. Of these 15,287 have immigrated from Midnapore, Orissa, Manbhum, and Lohardaga. There remain, therefore, 4,248 to be accounted for. These came from—

Bihar	1,162
Bengal	1,250
Hazaribagh	757
North-Western Provinces	713
Oudh	87
Panjab	49
Central Provinces	68
Assam	29
Bombay	15
Madras	11
Burma	1
Nepal	3
Afghanistan	9
Rajputana	51
Europe	39
America	3
Mauritius	1
Total ...	4,248

There is no influx of labourers during harvest, and although people do leave the district for the Assam Tea gardens, their number is small. The actual number cannot be ascertained, as, owing to unregistered emigration being permissible under the Act, no record is kept of free emigrants.

14. There were no mining centres when the census was taken. By far the majority of immigrants from Bihar particularly, and nearly all from the other provinces in India, have been entered here by the railway. The great majority of these people are from the labouring classes. Of course, there is a good sprinkling of the well-to-do classes too, who serve as overseers, station-masters, telegraph signallers, clerks, &c., and also contractors and traders.

Head III.—Varying density of the Population.

15. The census of 1891 shows the population of the district *thana* by *thana* to be as follows:—

Kolhan	229,188
Ghatsila	194,469
Chakradharpur	86,954
Monoharpur	34,877

The population per square mile therefore is—

Kolhan	182·18
Ghatsila	169·72
Chakradharpur	141·16
Monoharpur	47·64

16. In 1872, the area of the Kolhan was 1,905 square miles against 1,258 in 1891 (the reason is explained in head 1 of this report). In the former year, with the larger area, the population was 150,904 against 229,188 in the latter with the lesser area. In 1872, the area of Ghatsila *thana* was 1,201 square miles against 1,147 in 1891 (the reason is explained

in head 1 of this report). In the former year the population was 117,118 with the larger area, and in the latter 194,469 with the lesser area. In 1872 the area of Chakradharpur (Parahat) *thana* was 791 square miles and the population 54,374, and in 1891 the area was 616 square miles and the population 86,954. Monoharpur *thana* did not exist in 1872; it has been made partly out of the Kolhan and partly out of the Chakradharpur *thana;* its area in 1891 was 732 square miles with a population of 34,877 souls.

From the above statistics it will be seen that the Kolhan had the denser population in 1872, and still continues to do so, that Ghatsila is second on the list, Chakradharpur third, and Monoharpur last. These figures also show that there has been a very marked increase in all parts of this district.

The increase in the Kolhan and Dhalbhum is, I consider, permanent, whilst much of that in Chakradharpur and Monoharpur is temporary. The Bengal-Nagpur Railway was under construction at the time the census was being taken, and the increase was made up of large bodies of labourers working on the line, a large portion of whom have already disappeared owing to the completion of the works.

17. In respect of town and villages. As stated in paragraph 10, there is only one town in the district, viz., Chaibassa with a population of 6,850. It was apparently too small in 1872 to be classed as a town.

18. Of villages there were 2,522 in 1872 against 2,876 (excluding Chaibassa town) in 1891. The figures for the two years for the different *thanas* are—

THANAS.	Year.	
	1872.	1891.
1	2	3
Kolhan	883	760
Ghatsila	1,259	1,360
Chakradharpur	380	498
Monoharpur	...	259

The above figures show a decrease against Kolhan of 123 villages, and an increase in all the other *thanas*. The decrease in the Kolhan is accounted for by the transfer of the whole of the large *pir* of Saranda to Monoharpur in 1889.

19. In respect of houses, there were 65,490 in 1872, against 102,139 in 1891. The houses were distributed as follows :—

THANAS.	Year.	
	1872.	1891.
Kolhan	31,640	42,145
Ghatsila	23,523	36,718
Chakradharpur	10,327	16,703
Monoharpur	...	6,573

The following is a statement of villages classified according to population *thana* by *thana*. I cannot compare these figures with those of the census of 1872, as the figures given in general Statement VII of that year's census are simply district totals, and include the figures for Saraikala and Kharsawan :—

YEAR.	Size of village.	Number of villages.	In Kolhan.	In Ghatsila.	In Chakradharpur.	In Monoharpur.	Population.
1	2	3	4	5	6	7	8
1891 ...	1—199	1,910	278	1,057	354	221	170,421
	200—499	778	367	270	112	29	240,548
	500—999	163	105	25	27	6	97,150
	1,000—1,999	24	9	8	5	2	27,901
	2,000—2,999	1	...	...	...	1	2,618
	5,000—9,999	1*	1	...	...	...	6,850
	Total ...	2,877	760	1,360	498	259	545,488

* The Chaibassa town.

Not taking Chaibassa town into consideration, the foregoing table shows the largest village as lying in Monoharpur. This village is a new temporary one and is situate at the site of the Suranda Tunnel on the Bengal-Nagpur Railway. Leaving this out of account also, the greatest number of large villages is to be found in the Kolhan, and the greatest number of

small ones in Ghatsila. A comparison of the figures in the foregoing tables shows that Ghatsila has nearly twice the number of villages to the Kolhan, whilst the latter has nearly 9,500 houses more than the former. According to the census of 1891 the following results are apparent:—

THANAS.	Average number of persons per square mile.	Average number of villages per square mile.	Average number of houses per village.	Average number of persons per house.
1	2	3	4	5
Kolhan	182·18	·60	55·45	5·44
Ghatsila	169·72	1·18	26·99	5·29
Chakradharpur ...	141·16	·81	33·54	5·20
Monoharpur ...	47·64	·35	25·38	5·31

20. There has been an increase, and a very large increase, too, in all the four jurisdictions, but notwithstanding, the population of the district is sparse in comparison with the area. There is no doubt that the increase in the population of both the Kolhan and Ghatsila is due to the soil. There is plenty of room for a very much larger population in both places. The increase in the *thanas* of Chakradharpur and Monoharpur was mainly due to the railway under construction at the time of the taking of the census. In these two *thanas* very great permanent increase is to be looked for, as large portions of the areas are forest lands and conserved as such.

HEAD IV.—RELIGION.

21. The following statement compares the distribution of the people according to religion in the years 1872 and 1891:—

YEAR.		Hindu.	Muhammadan.	Christian.	Others.
1872	...	150,968	1,695	852	168,881
1891	...	230,999	3,215	4,864	306,410

The figures of the census of 1881 can only be made use of in respect of Muhammadans and Christians, because, with the exception of Sonthals only, all the other races have been shown as Hindus. At that census the Muhammadans numbered 2,329 and Christians 2,988.

The increase of Hindus is 80,031. Of this number—

45,756 are in Ghatsilla.
19,738 „ Kolhan.
14,639 „ Monarpur.

Chakradharpur shows a decrease of 102.

I attribute the increase in both Ghatsila and the Kolhan to the following causes:—

To the natural growth of the Hindu population and immigration in search of land. The former is the principal cause. In Chakradharpur and Monoharpur the increase is mainly due to the importation of labour from all parts of India for work on the Bengal-Nagpur Railway.

The increase in Muhammadans is 1,520. Of this number—

199 are in Ghatsila.
486 „ Kolhan.
398 „ Chakradharpur.
437 „ Monoharpur.

The increase here is also due to the causes stated against Hindus. The numbers who have come in search of land are few, and the majority of the outsiders are traders, artizans, and servants. These remarks apply to the district generally.

The increase in Christians is 4,012—

104 are in Dhalbhum.
699 „ Kolhan.
2,873 „ Chakradharpur.
336 „ Monoharpur.

The total number of Christians in 1872 was 852, against 4,864 in 1891. The increase is due partly to natural growth of population and partly to immigration, the railway works having

enticed a number here, and mainly to proselytism, for there are no less than three European Missions here at work converting the aboriginal races.

During the past decade, Christianity has made greater progress here than any other religion, and the development of its several sects will be apparent from the following table :—

	Total. 1891.	Total. 1881.	Variation.
1	2	3	4
The Church of England ...	1,115	1	+1,114
The Roman Catholic Church	673	...	+673
Lutherans	2,801	...	+2,801
Other sects	275	2,987	—2,712

The increase in "others" is 137,529, or nearly double what it was in 1872, when the number was only 168,881. I attribute this increase almost entirely to natural growth of population, for it is a well-established fact that the aboriginal tribes are all very prolific. Evidence of this is to be had at almost every village inhabited by these people, in the swarms of children to be seen. Of course there has been some immigration in search of land from the surrounding political states of Morbhanj, Keunjhar, Bonai, and Gangpur, and also of labourers from Lohardaga to the railway, but I very much doubt if these would account for $\frac{1}{5}$th of the enormous increase.

Pilgrimage has very little, if anything, to do with the increase. There is no shrine here, but it is just possible that a few pilgrims on their way to Puri (road to Puri passes through this district) may have been counted in this district. Beyond the proselytism mentioned above, I know of no other goings on, nor have I become aware of the growth of any new sects. One person at Chakradharpur returned himself as an atheist.

22. In Ghatsila *thana* Hindus predominate. This is because the whole *pargana* of Dhalbhum which constitutes that jurisdiction is Bengali, and is peopled by the same castes of people to be found in the neighbouring districts of Midnapore, Bankura, and Manbhum. The country was reclaimed from jungle by immigrants from those Hindu districts.

23. In the Kolhan, the Ho of course predominate, for the Kolhan is the land of the Hos, and the Hos also predominate in Monoharpur *thana*, for that *thana* jurisdiction comprises the whole Saranda *Pir* which is a *Pir* of Kolhan. In Chakradharpur the largest number fall under the head "others," but these "others" are a mixed lot—Hos, Mundaris, Oraons, and Sonthals.

Religion.

Religion.		Dhalbhum.	Kolhan.	Chakradharpur.	Monoharpur.	Total.
1		2	3	4	5	6
Hindus	1872 ...	81,307	43,297	26,364	...	150,968
	1881 ...	164,062	210,407	73,341	...	447,810
	1891 ...	127,063	63,035	26,252	...	230,999
Muhammadans ...	1872 ...	863	632	200	...	1,695
	1881 ...	956	1,002	371	...	2,329
	1891 ...	1,062	1,118	598	437	3,215
Christians ...	1872 ...	...	368	484	...	852
	1881 ...	43	249	2,696	...	2,988
	1891 ...	104	1,067	3,357	336	4,864
Others	1872 ...	34,948	106,607	27,326	...	168,881
	1881 ...	648	...	...	...	648
	1891 ...	66,240	163,968	56,737	19,465	306,410

HEAD V.—INFIRMITIES.

24. The subjoined table distributes the infirmities in relation to parts of the district:—

THANAS.	DEAF AND DUMB.		INSANES.		BLIND.		LEPERS.		TOTAL.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
Kolhan ...	93	69	25	27	66	95	27	20	211	211
Ghatsila ...	99	65	11	30	83	97	67	20	260	212
Chakradharpur ...	20	18	8	6	37	29	26	11	91	64
Monoharpur ...	20	12	2	3	15	23	9	15	46	53
Total ...	232	164	46	66	201	244	129	66	608	540

25. The subjoined statement furnishes information according to religions:—

RELIGIONS.	DEAF AND DUMB.		INSANES.		BLIND.		LEPERS.		TOTAL.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
Hindu ...	130	88	22	25	107	125	78	25	337	263
Musalman ...	...	3	1	...	3	...	...	...	4	3
Christian ...	...	1	...	...	2	2	...	2	2	5
Others ...	102	72	23	41	89	117	51	39	265	269
Total ...	232	164	46	66	201	244	129	66	608	540

26. An examination of the above two statements exhibits the following facts:—

(1) That Ghatsila shows most infirmities. It has—

164 Deaf and dumb.
41 Insanes.
180 Blind.
87 Lepers.

(2) That the Kolhan stands second on the list with—

162 Deaf and dumb.
52 Insanes.
161 Blind.
47 Lepers.

(3) That Chakradharpur comes third with—

38 Deaf and dumb.
14 Insanes.
66 Blind.
37 Lepers.

(4) And that Monoharpur comes last with

32 Deaf and dumb.
5 Insanes.
38 Blind.
24 Lepers.

Again, according to religions, the infirmities stand thus:—

Hindus	...	...	600
Musalmans	...	...	7
Christians	...	...	7
Others	...	...	534

Of the Hindus.

218 are deaf and dumb.
47 are insanes.
232 are blind.
103 are lepers.

Of the Musalmans.

3 are deaf and dumb.
1 is insane.
3 are blind.

Of the Christians.

1 is deaf and dumb.
4 are blind.
2 are lepers.

Of others.

174 are deaf and dumb.
64 are insane.
206 are blind.
90 are lepers.

According to the age list, the deaf and dumb stand thus:—

	Years.	
Children, *i.e.*, from	0-14	137
Middle age, *i.e.*, from	15-49	192
Advanced age, *i.e.*, from	50 and over	67
	Total ...	396

Insanes.

	Years.	
Children, *i.e.*, from	0-14	10
Middle age, *i.e.*, from	15-49	81
Advanced age, *i.e.*, from	50 and over	21
	Total ...	112

Blind.	Years.	
Children, *i.e.*, from	0-14	74
Middle age, *i.e.*, from	15-49	171
Advanced age, *i.e.*, from	50 and over	200
	Total ...	445

Lepers.	Years.	
Children, *i.e.*, from	0-14	23
Middle age, *i.e.*, from	15-49	123
Advanced age, *i.e.*, from	50 and over	49
	Total ...	195

The deduction to be drawn from the above figures is—

(*a*) that of the deaf and dumb, 16·92 reach the age of 50.
(*b*) „ insanes ... 18·75 „
(*c*) „ blind ... 25·10 „
(*d*) „ lepers ... 25·10 „

27. A statement is subjoined exhibiting infirmities according to caste:—

Thanas.	Ghatsila.				Chakradharpur.				Kolhan.				Monoharpur.				Chaibassa Municipality.				Total.
Castes.	Deaf-mute.	Insane.	Blind.	Leper.	Deaf-mute.	Insane.	Blind.	Leper.	Deaf-mute.	Insane.	Blind.	Leper.	Deaf-mute.	Insane.	Blind.	Leper.	Deaf-mute.	Insane.	Blind.	Leper.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Manjhi	12	1	3	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	17
Bagdi	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2
Munda	9	...	...	...	6	2	6	12	2	...	...	...	3	1	1	3	...	...	1	...	46
Bhumij	28	7	34	24	2	1	4	1	...	...	...	1	3	1	3	3	...	...	...	...	112
Dhoba	3	...	4	2	...	...	...	...	2	1	...	...	...	...	...	...	...	...	...	1	13
Kol	7	4	8	6	16	5	25	16	74	37	100	26	5	1	9	9	...	...	...	...	348
Dom	4	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	6
Bhuiya	2	...	10	1	1	...	4	...	4	...	...	...	1	1	3	1	...	...	3	...	31
Sonthal	39	7	28	15	1	1	1	...	...	...	5	2	...	1	2	2	...	...	...	...	104
Ghasi	1	...	...	...	...	...	1	...	6	...	...	...	...	...	1	...	1	...	...	...	10
Musalman	1	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	1	...	7
Brahman	2	2	3	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	8
Boistab	6	4	14	3	4	...	...	...	4	...	1	...	...	...	1	...	...	...	...	...	37
Tanti	16	5	13	2	2	...	2	2	12	2	9	2	1	...	...	2	...	...	...	...	70
Goala	9	3	19	5	7	..	8	3	19	4	19	9	5	...	2	...	1	...	...	...	113
Sunri	2	1	3	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	6
Kamar	3	2	6	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	16
Mahili	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5
Kutiala	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2
Chattri	3	2	...	...	...	...	...	...	...	...	...	...	3	...	1	1	...	...	...	...	10
Khandait	3	...	2	...	...	1	2	...	3	...	1	...	1	...	...	...	...	...	...	...	13
Napit	4	1	2	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	10
Kharria	1	...	4	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	14
Mal	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2
Mayara	3	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
Dhorna	...	1	...	...	...	...	...	...	1	3	...	...	...	...	...	...	...	...	...	...	5
Kumar	...	1	...	2	...	1	...	...	4	...	4	...	...	...	...	...	...	...	...	...	12
Teli	...	1	...	2	..	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	3
Lohar	...	...	...	1	...	...	...	...	5	1	1	...	...	...	...	...	1	...	...	...	9
Mandal	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Chamar	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	2
Bagal	...	...	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
Savar	...	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
Kurmi	...	...	6	2	3	...	4	...	1	1	3	1	2	...	...	...	2	...	...	...	25
Mahali	...	...	1	2	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
Kansari	...	...	6	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	6
Kalbartta	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
Karanga	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2
Banik	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Hari	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Puran	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2
Uraon	...	...	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	1	3	...	7
Others	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
Tamaria	...	...	...	...	1	...	...	...	1	...	3	1	...	...	...	...	...	1	...	...	8
Christian	...	...	...	...	1	...	2	1	...	...	...	1	...	...	...	...	...	...	2	...	7
Rout	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	2
Hindu	...	...	...	...	...	...	1	...	7	...	5	...	4	...	10	3	...	...	...	...	30
Unspecified	...	...	...	...	...	...	...	...	...	...	...	...	2	...	3	...	...	...	...	...	5
Turi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1

28. From the above statement it will be found that Kols head the list of lepers with 57, Bhumijs come next with 29, then Sonthals with 19, then Goalas with 17, then Mundas with 15, then Kharias with 9, and then Tantis with 8. The number of lepers in the other castes is small and need not be noticed, nor do comments in regard to insanes, deaf and dumb, and blind appear to be required.

29. The definitions of insanity and leprosy given in the instructions attached to the enumerators' schedules were followed, and I have every reason for believing that the enumerators understood and acted up to them. Great care was taken by myself and the Circle Superintendents to make the enumerators understand the definitions.

I have made many enquiries, but can find no popular belief on the subject of leprosy. Amongst the aboriginal classes lepers are freely mixed with, and infection is not feared. The disease is in no way associated with unwholesome food or with particular modes of life.

Head VI.—Education.

30. The subjoined table shows the increase in English and vernacular education in the different classes:—

Years.	Number of schools.	Number learning English.	Number learning Vernacular.
1	2	3	4
1872 ...	34	138	884
1891 ...	376	233	14,288

31. The above satisfactory increase is in all the different classes of the district, viz., Hindus, Muhammadans, Native Christians, and aborigines. Figures for these different classes are given in the subjoined statement:—

Comparative statistics of schools and pupils since 1872.

Years.	Number of schools.	Number of pupils.	Number reading English.	Number reading Vernacular.	Hindus.	Muhammadans.	Native Christians.	Aborigines.
1	2	3	4	5	6	7	8	9
1872	34	1,022	138	884	...	20	51	...
1873	63	3,142	111	3,031	1,233	56	72	1,829
1874	80	4,595	106	4,489	1,660	57	224	2,809
1875	95	5,580	98	5,482	1,009	45	227	3,690
1876	90	4,467	112	4,355	1,187	37	291	3,008
1877	99	3,500	101	3,399	948	50	280	2,224
1878	76	3,360	99	3,261	941	65	287	2,069
1879	83	3,704	99	3,605	1,087	90	271	2,265
1880	87	4,298	140	4,158	1,313	92	153	2,615
1881	134	6,061	83	5,978	1,918	80	234	3,898
1882	120	5,706	62	5,644	1,853	50	240	3,339
1883	140	6,100	164	5,936	2,435	98	343	3,375
1884	224	9,021	225	9,600	5,734	161	357	3,741
1885	303	13,437	272	13,165	6,755	154	358	6,164
1886	263	12,006	259	11,747	6,004	136	333	5,490
1887	319	13,455	282	13,173	6,862	117	301	6,124
1888	297	13,040	198	12,842	5,986	134	375	6,639
1889	342	14,369	208	14,161	6,922	133	244	6,938
1890	387	15,055	206	14,849	7,141	116	240	7,557
1891	376	14 521	233	14,288	7,361	...	...	6,795

32. In 1891 there were 14,521 pupils undergoing education—

Under secondary education there were	...	...	... 695
In primary "	...	...	... 13,721
In special "	...	...	... 8
In private institutions	...	...	... 97
		Total	... 14,521

Out of the 14,416 pupils in public institutions, 1,223 were girls, of whom 126 were under secondary education. English was formerly taught in the Chaibassa *Zilla* School only, but has been introduced into some Mission schools, and two middle English schools have been opened in the interior of the district. Formerly, it was only the Hindus of the urban area who went in for learning English, but now-a-days Muhammadans, Native Christians, and a good many aborigines have taken to learning that language. The following figures exhibit the increase of pupils of the different classes undergoing tuition in 1891 as compared with 1873. The figures of 1872 are not forthcoming : –

Years.	Hindus.	Muhammadans.	Native Christians.	Aborigines.
1	2	3	4	5
1873 ...	1,233	29	51	1,829
1891 ...	7,361	116	249	6,795

33. The information recorded in the foregoing paragraphs of this chapter will not tally with that given in compilation sheet No. VIII. In the latter, the number of pupils is shown as 4,961, whereas the Educational return shows 14,521. The explanation of this discrepancy is that the former exhibits only those pupils who are able to read and write some language, whilst the latter includes also those in the elementary stage.

34. The total number of literate persons in the district is 9,974, of whom 490 are females.

Of the literate persons ...	7,688	are Hindus.
	351	" Musalmans.
	461	" Christians.
	1,474	" others.
Of the literate females ...	290	" Hindus.
	7	" Musalmans.
	152	" Christians.
	41	" others.
Of the pupils ...	4,516	" males
	445	" females.

and are divided thus—

Religion.	Male.	Female.
Hindus	2,939	282
Musalmans	59	7
Christians	138	107
Others	1,380	49

Of the illiterate ...	220,090	are Hindus.
	2,798	" Musalmans.
	4,158	" Christians.
	303,507	" others.

	Age.	Male.	Female.
Of the pupils ...	0—14	3,569	409
	15—24	655	28
	25 and over.	292	8
Of the literate ...	0—14	779	135
	15—24	2,356	177
	25 and over	6,349	178
Of the illiterate ...	0—14	121,681	119,018
	15—24	39,241	47,258
	25 over	97,295	106,860

Of the Pupils.

Religion.	Age.		
	1—14 years.	15—24 years.	25 years and over.
1	2	3	4
Hindus	2,646	391	184
Musalmans	57	7	2
Christians	217	18	10
Others	1,058	267	104

From the foregoing figures it will be seen that amongst the literates the Hindus stand far and away the first, and that "others" come next with a fair show, whilst Musalmans and Christians show very poorly.

35. Again, Hindus take the first place amongst literate females, the numbers of the other religions being insignificant. Of the enormous number of illiterates—

240,699 are below the age of 0—14 years.
86,499 are below the age of 15—24 ,,

These figures show that there are nearly 300,000 illiterate persons of a school-going age, of whom, according to the educational return, about only 10,000 attend school in the elementary course I have no figures giving statistics of the spread of education in different parts of the district, and must, therefore, fall back again on my local experience in order to supply the information wanted. In the Ghatsila and Kolhan jurisdictions, there are large numbers of schools both for boys and girls. But in both Chakradharpur (Parahat) and Monoharpur jurisdictions there are very few. Prior to the construction of the Bengal-Nagpur Railway those jurisdictions were difficult of access and the people indifferent to education, but since the opening of the railway a radical change has come over the country, and in consequence an application has been submitted for an increase to our grant-in-aid fund to enable us to establish schools in these jurisdictions.

36. Bengali is the chief language taught in our *pathsalas* in Dhalbhum, and Hindi in those of the rest of the district. In a few schools scattered throughout the district, Uriya is taught. Hindus predominate in the schools in Ghatsila, and "others" in those in the other jurisdictions. Musalmans are sprinkled in lots of twos and threes all over the district, and Christians are chiefly to be found in the urban area. There are a few in Ghatsila, Kolhan, and Chakradharpur.

Head VII.—Language.

37. The chief written languages spoken in this district are (1) Bengali in *pargana* Dhalbhum, (2) Hindi in the Kolhan and Parahat *parganas*, and (3) Uriya throughout the district. The court languages are Bengali for Dhalbhum and Hindi for the rest of the district. Education is imparted in our schools mainly in Hindi and Bengali, but in some places Uriya is taught at the wish of the people.

In the Kolhan, Hindi is taught through the medium of the Ho dialect, and in Dhalbhum Bengali is taught to the Sonthals and Bhumijs through the medium of their respective dialects.

38. Since the introduction of mass education in 1872, marked changes have taken place amongst the aborigines, a large number of whom can speak, read, and write either Hindi or Bengali. This change is attributable partly to the good work done by *pathsalas*, and partly by gradual contact with Aryans who frequent the district very freely for trade and other purposes.

Properly speaking, there has been no disappearance of any language or well marked dialect. With the wide spread of written languages all over the district, and with the increased number of Aryan people visiting it, there has, no doubt, been a considerable decline, but no disappearance in the dialects of the Hos and Sonthals, which are the predominant aboriginal dialects of the district.

Amongst themselves the aborigines talk in their own dialects, but in order to transact business in courts, and also for trading and other purposes, they feel the necessity for knowing Hindi or Bengali and are steadily picking them up.

It is noticeable that in the parts of the district inhabited chiefly by Hos, the aborigines in particular, and the Aryans to a certain extent, can and do speak the Ho dialect. The same is the case in the parts of the district inhabited chiefly by Sonthals.

39. Annexed is a statement showing the distribution of parent languages *thana* by *thana*. Ho, with 237,793, heads the list, then comes Uriya, with 114,402, then Bengali, with

106,686, then Sonthali, with 59,212, and lastly Hindi, with 25,842. The other languages spoken in the district are also given in a list :—

Parent language.

Language.	Chakradharpur.	Ghatsila.	Kolhan.	Municipality.	Monoharpur.	Grand Total.
1	2	3	4	5	6	7
Uriya—						
Male ...	11,135	19,558	22,099	297	3,935	
Female ...	9,377	21,452	23,094	177	3,338	
Total ...	20,452	41,010	45,193	474	7,273	114,402
Ho—						
Male ...	27,327	1,026	81,582	413	7,169	
Female ...	27,792	924	84,740	406	6,414	
Total ...	55,119	1,950	166,322	819	13,583	237,793
Bengali—						
Male ...	1,527	47,810	1,809	681	2,428	
Female ...	1,871	46,947	1,366	444	1,803	
Total ...	3,398	94,757	3,175	1,125	4,231	106,686
Hindi—						
Male ...	2,863	1,355	3,085	1,500	4,359	
Female ...	2,840	1,195	3,622	1,505	3,516	
Total ...	5,703	2,550	6,709	3,005	7,875	25,842
Sonthali—						
Male ...	783	25,708	470	643	934	
Female ...	1,375	27,595	463	742	499	
Total ...	2,158	53,303	933	1,385	1,433	59,212

Language.	Population.
(1) Guzrathi	21
(2) Marwari	64
(3) Urdu	25
(4) English	152
(5) Portuguese	2
(6) Panjabi	10
(7) Pasthu	13
(8) Deccani	5
(9) Mandari	771
(10) Bhumij	89
(11) Persian	11
(12) French	2
(13) German	4
(14) Madrasi (Tamil)	368
(15) Arabic	3
(16) Marhati	7
(17) Chinese	4
(18) Spanish	1
(19) Telegu	1
	1,553

Head VIII.—Castes.

40. Whatever the importance of Singhbhum in other respects, it is undoubtedly one of the most, if not the most, interesting districts in the Bengal Presidency, ethnologically considered. Situated on a tetrajunction point between Bihar and Orissa, Bengal and the Central Provinces, and occupying a central tract in the plateau which formerly separated these great geographical divisions, but which by reason of the new railway may, more properly, be said to connect them, is the home of no less than one hundred and eleven castes and tribes, some of which are subdivided into numerous septs. The bulk of the population are aborigines, among whom the Ho, the Sonthal, and the Bhumij are the most numerous, forming nearly half of the total population of the district. Among these again the Hos, occupying the Kolhan, in the heart of which is situated the head-quarters town of Chaibassa, are not only the most important, but the most interesting. Colonel Dalton in his descriptive Ethnology of Bengal has described the Ho, his physique and intellect, his customs and manners, his morals and religion, his occupation and traits, individual and tribal, with a fulness and lucidity which no subsequent writer has ventured to add to or illustrate. The Hon'ble Justice Beverley (then Mr. Beverley), in drawing up his Census Report for 1872, admitted his inability to do more than repeat what had been written by Colonel Dalton. The Hon'ble H. H. Risley in his "Castes and tribes" contents himself with quoting Colonel Dalton. The only addition I need make is that the Ho is to-day very much what he was when Colonel Dalton described him about 20 years ago, for he is not very sensitive to outside influence and is, as remarked by him, exclusive. The railway which passes as it were by his gate is, however, working a change in him. His views are being enlarged. The economical condition of his country is undergoing a rapid development, and he finds himself forced to adopt the new condition of things. The Ho lives in his village surrounded by the Tanti who weaves his cloth, by the Goala who tends his cattle, by the Kamar who makes his ploughshare, his battle-axe and his arrows, by the Kumhar who makes his cooking pots and pans. The functions of these castes are to administer to his wants; they live as much for him as for themselves. The ideal Ho village contains a number of families of the dominant Hos with the regular distribution of these castes to supply their wants. But already this state of things has begun to change. The Goala, the Tanti, the Kamar, the Kumhar, are not only acquiring lands for themselves, but are also through, their superior intelligence, displacing the Ho in the management and control of the village economy. The Ho too finds it profitable to extend his sphere of action and observation, and prefers to buy his necessaries direct from the market where the general body of artisans compete with one another, to having them made by the limited class of artisans of his own village. The Ho is thus gradually losing his insulation and exclusiveness, and is mixing more and more with other castes.

41. The Sonthal and the Bhumij living in Dhalbhum further from the railway and the head-quarters town of Chaibassa, have been similarly affected, but I think to a less extent; they have, however, been changing from a long time past, through their connection and contact with the more advanced castes of Hindus who live side by side with them. They have adopted the language of the Hindus, viz., Bengali, and are in the process of getting themselves more and more merged into their community. The Ho is the only tribe that has been so long resisting any temptation to get similarly metamorphosed, but he, too, is showing signs of weakness now. Some of his tribe have given up eating cow's flesh; and it will be observed that a small population of them returned themselves as Hindi Kols in the last census. The tendency of all this is obvious. The day may not be far distant when the Hos, like all their other aboriginal neighbours, will feel a distinct desire to be known as Hindus, whom they have so long despised and looked down upon by being themselves Hos "men" as contradistinguished from "not men."

42. I have not dwelt upon the changes that may have taken place among other races and tribes, because I am not aware of any such changes. Nothing worth noticing has occurred. The only point that need be touched upon is the fact that they are all endeavouring to appear as Hindus.

43. The chief castes and tribes of the district are exhibited in the following statement in order of social precedence as locally recognized with the population of each as ascertained in 1872 and 1891 respectively:—

		1872.	1891.
I.—Brahman	...	4,098	3,635
II.—Rajput ...	...	1,718	3,008
III.—Vaishnava...	...	2,733	2,827
IV.—Sadgop ...	...	1,413	899
V.—Goala ...	...	36,320	46,855
VI.—Khandait ...	...	2,255	743
VII.—Napit ...	...	1,875	2,365
VIII.—Kumhar ...	...	7,145	6,979
IX.—Teli ...	...	3,904	3,644
X.—Bhuiya ...	...	12,078	12,546
XI.—Gond ...	...	4,838	2,212
XII.—Mal ...	...	1,367	2,200

	1872.	1891.
XIII.—Manjhi	3.065	4,416
XIV.—Sunri	3,274	1,647
XV.—Tamaria	3,016	3,420
XVI.—Kurmi	19,667	12,400
XVII.—Kewat	1,529	1,472
XVIII.—Dhoba	2,096	2,682
XIX.—Bhumij	37,253	47,630
XX.—Puran	1,196	1,210
XXI.—Tanti	20,758	25,174
XXII.—Jugi	1,015	313
XXIII.—Munda	3,877	21,365
XXIV.—Oraon	1,397	3,220
XXV.—Sonthal	51,132	81,808
XXVI.—Kol including Ho ...	150,925	169,276
XXVII.—Mahili	1,301	2,821
XXVIII.—Kamar	7,959	7,022
XXIX.—Kharria	1,463	3,865
XXX.—Dom	2,054	2,280
XXXI.—Mahuri	1,059	...
XXXII.—Ghasi	3,976	3,416
XXXIII.—Hari	1,036	1,694

44. For the purpose of showing the distribution of the castes and tribes, the district may be geographically divided into three parts, viz.—(1) the Kolhan, (2) Parahat, and (3) Dhalbhum. The Kolhan, as the name implies, is the home of Kols or Hos. They with their adjuncts the Tantis, Kamars, Kumhars, and Goalas, form the bulk of the population. Other races are not altogether wanting. The Tamarias form a fair proportion of the population. The town of Chaibassa, which is situated in it, contains people of various castes, races, and nationalities including Hindus, Muhammadans and Christians, Oraons, Kols, Tamarias, Bengalis, Uriyas and Biharis, English, Scandinavians, Panjabis, and Afghans. But the number of these latter is so small, and they are so far from being settled in the district, that they may be placed out of account. Parahat has a mixed population among whom the Uriya, Goalas, Kumhars, Kamars, and Mundas form the chief castes. The railway station of Chakradharpur with its varied population is within this estate. It is Dhalbhum, however, which shows the greatest diversity of castes and tribes. There the Bhumij, the Bhuiyas, the Sonthals, the Kharias and numerous other aboriginal tribes live in close juxtaposition with Brahmans, Kayasthas, Dhobas, Napits, Kumhars, Kamars and very many other varieties of Hindus and half Hindus. The language spoken by the bulk of these is Bengali. It is fortunate that all the chief castes and tribes of this district, interesting as they are from an ethnological point of view, have received very full attention from Colonel Dalton in his descriptive Ethnology, and from Mr. H. H. Risley in his "Tribes and Castes of Bengal." To attempt a fresh description would be lost labour, for any attempt would be a mere recapitulation of what has been already placed on record in very accessible shape.

45. The chief points of change since 1872 have already been noted. The one movement in the district which deserves notice is the slow but steady process by which the aboriginal castes are trying to get Hinduised. It is not possible for me to note on the variations in the distribution that may have taken place since 1872, because the table of castes furnished to me by the Superintendent of Census is not one drawn up *thana* by *thana*.

46. *Relation to land.*—The bulk of the population are cultivators. It is the one occupation common to all. The Brahmans who top the list of the Hindu castes do not hesitate to return themselves as cultivators. They are for the most part of Uriya extraction, and it is possible they brought with them from their native homes their ideas on the subject. As a general rule, in the registration of documents all executants and identifying witnesses describe themselves as cultivators. The fact is that, with the exception of a very few individuals among the settled population who live as idlers, by far the greatest number of the people live by tilling the soil. The professional and artisan castes, too, depend more upon their labours in the field than upon those of the special branches of work. The Tanti, the Kamar, the Kumhar, the Dhoba, the Napit, the Goala live mainly by agriculture. The landless people, too, are tillers of the land; they help the land-owners, and the only difference is that they receive the remuneration of their labour in a different way from the latter. There is properly speaking one *zamindar* family, namely, that of Ghatsila, which is now known as Rajput, but which is regarded as having been Bhumij originally. The Thakurs of Kera and Anandapur, who are tenure-holders in the estate of the late Raja of Parahat, also come under this category. They hold their lands revenue-free. The Raja of Dhalbhum pays a comparatively small sum (Rs. 4,000) as revenue. There are about 1,600 tenure-holders in Dhalbhum, including *lakhirajdars*, *mukarraridars*, *ghatwals*, and *pradhans*. The *pradhans* occupy a position intermediate between tenure-holders and *tahsildars*. One of them is placed over each village, and collects and pays to the estate-holder the entire amount of rent, receiving 20 per cent. as collection charge. This he receives in the shape of land grants called *khem* lands which he cultivates. The bulk of the tenures are petty holdings, and mostly cultivated by the tenure-holders themselves with their own hands or with the aid of labourers. About 30 per cent. of these holders who

may be said to be the most influential among the population, are Bhumij; a considerable portion are Sonthals. There are some Bhuiyas and other castes. Almost all the Brahman families have *lakhiraj* holdings. They afford evidence of the theory that the Raja of Dhalbhum was originally a Bhumij and imported and patronised these Uriya Brahmans to get his title to Hinduism established on a sound footing by a widespread recognition by them. There is one other class related to the soil, namely, the *raiyat*, most of whom have occupancy rights in Dhalbhum.

47. In Parahat the only two classes related to the land are the *pradhans* and the *raiyats*. The *pradhans*' position is similar to that of their brethren of Dhalbhum, with the exception that they receive commission in cash instead of in land. The Uriya Goalas are the most numerous and most influential among them, and next come the Kurmis. In the Kolhan, there are three grades of people related to the land—the Mankis, the Mundas, and the *raiyats*. The Munda is the headman of the village, and the Manki is the headman of the *pir* (or group of villages). They collect the revenue and keep the peace, but they are all cultivators as well. Out of the 61 Mankis 59 are Hos; out of 1,000 Mundas more than 700 belong to the aboriginal tribe of the Hos. The rest are chiefly Uriya goalas. The *raiyats* all enjoy rights of occupancy.

48. The landless labourers in the field are paid by the day at about 2 seers of paddy each evening at the close of the day's labour. There is no distinction between cultivating and fishing divisions of the same caste.

49. It is not possible to group the castes included in the list with reference to the attributes, functions or practices which are regarded as constituting a title to social consideration, as no such grouping is recognized in this district.

Head IX.—Occupations.

A.—AGRICULTURAL.

Class.	Order.	Group.	Male.	Female.
1	2	3	4	5
Pasture and Agriculture.	Agriculture ...	Interest in land	175,746	170,408
		Agricultural labourers	3,896	5,284
		Growers of special products and trees ...	329	357
		Agricultural training and supervision ...	133	148
	Live-stock ...	Stock breeding and dealing	4,978	6,641
		Subsidiary services to stock	13	7

B.—PROFESSIONAL.

Professions ...	Learned and artistic professions.	Religion	144	212
		Education	221	276
		Literature	28	25
		Law	62	23
		Medicine	144	141
		Engineering and surveying	26	18
		Music, acting and drawing	317	356
		Sports and amusements	4	...

C.—COMMERCIAL.

Commercial ...	Commerce ...	Dealers in money and securities ...	4	1
		General merchandise	340	265
		Dealing, unspecified	139	38
		Middlemen	202	204
		Contractors and farmers	342	305
	Transport ...	Railway	147	92
		Road	553	475
		Water	28	8
		Message	582	498
	Storage ...	Storage and weighing	5	3
		Toys, curiosities, &c.	4	5
		Music and musical instruments ...	134	143
		Necklaces, bracelets, &c.	113	63
		Tools and machinery	1	2
	Glass, pottery and stoneware, wood, cane, leaves, &c.	Glass, pottery, &c....	...	19
		Earthenware and stoneware	2,777	2,729
		Timber and wood	1,173	1,198
		Cane work, matting, &c.	1,535	1,506
	Drugs, gums, dyes, &c.	Gums, wax, &c.	180	124
		Drugs, dyes, &c.	4	4

C.—COMMERCIAL—*concld.*

Class.	Order.	Group.	Male.	Female.
1	2	3	4	5
Commercial—*concld.*	Leather, horns, bones and grease.	Leather, &c.	545	516
	Light, firing and forage.	Lighting	544	775
		Fuel and forage	132	271
	Building ...	Building materials	93	35
		Artificers	196	166
	Vehicles and vessels	Railway plant	8	1
		Cart, carriages, &c....	38	28

D.—ARTISANS.

Preparation and supply of material substances.	Textile, fabrics and dress.	Wool and fur	70	33
		Silk	183	175
		Cotton	7,899	8,269
		Jute, flax, &c.	161	169
		Dress	507	233
	Food and drink ...	Animal food	1,040	1,154
		Vegetable food	1,027	1,542
		Drink and condiments	2,139	2,362
	Metals and precious stones.	Gold, silver, &c	334	293
		Brass, copper, bell-metal, tin, mercury and lead.	532	468
		Iron and steel	2,711	2,699
	Supplementary requirements.	Paper, &c.	22	47
		Books, prints, &c.	2	2

G.—SERVING GROUP.

Personal services ...	Personal and sanitary services.	Personal and domestic	3,655	4,261
		Sanitation	104	91

H.—UNPRODUCTIVE.

Indefinite and independent.	Indefinite	Unskilled labour	49,800	53,788
		Undefined	48	138
	Independent ...	Property and alms	3,380	3,057
		Supported at the public charge ...	128	34

GOVERNMENT.

Government ...	Administration ...	Government service	737	658
		Local and municipal service	...	1
		Village service	1,076	1,223
	Defence ...	Army	2	4

Head X.—Administrative.

50. In discussing the two operations of abstraction and tabulation, I desire it to be borne in mind that the Chaibassa office conducted these operations not only in respect of the Singhbhum district proper with an area of 3,753 square miles, but also of its subordinate political states of Saraikala and Kharsawan, with areas of 438 and 145 square miles, respectively, and that as the work was carried on as one whole, and by the same staff, I am unable to give separate figures as to time occupied, and number of hands employed in each.

Abstraction.

51. In this district, which is a very backward one from an educational point of view, very great difficulty was experienced in getting together sufficient and efficient hands for this work, and eventually it was found necessary to import abstractors from both Calcutta and Ranchi. The imported hands turned out to be a poor lot, and very slightly, if anything, better than the indigenous material. I was on leave during the abstraction operations, but owing to the great attention given to the work by my *locum tenens* the full task as laid down in the Census Superintendent's Circular No. 42 was returned daily. The work, however, when brought under test prior

to being handed over for tabulation, was found to be very inferior in quality and full of mistakes of every possible kind, and the time occupied in adjustment was necessarily long, and it was solely owing to this cause that our office took seven months to complete the census work of abstraction and tabulation.

From the above it will be seen that, so far as the district is concerned, both the time allowed for abstraction and the task prescribed were in the one instance insufficient, and in the other beyond the capabilities of the material we had to work with. My remarks, as I have said above, apply to my district, but since it is stated in paragraph 2 of the Census Superintendent's Circular that these operations have taken nine months to carry out, and whereas they took only seven months in this backward district, and whereas the staff employed in each district was one proportionate to the population, I conclude that the same results have been experienced elsewhere.

Tabulation.

52. I returned from leave at the close of July, and tabulation work was just being commenced then. The tabulators were the picked hands from the body of abstractors, and the experience they had gained in the conduct of work and especially in working up figures, rendered them more fitted for this operation, and with the introduction of the payment-by-results system, which I introduced at the commencement of these operations, work was turned out both better in quality and more expeditiously. Nevertheless, owing to the natural stupidity or dull brain power of the material I had to work with, mistakes, especially in addition, were very numerous and occupied a great deal of the time of the Superintendent (Sub-Deputy Collector in immediate charge of the office), the Inspector and Assistant Inspector to correct.

In my opinion the task prescribed for tabulation work inclusive of the filling up of the totalling forms was reasonable, and capable of being performed without any great extra strain by men of fair ability.

Pay.

53. I have no fault to find with the pay allowed to all grades and classes of census officers. I consider it was very liberal indeed, and in my district, had the pay been double of what it was, I could not have got a better class of men, for the simple reason that none were forthcoming, as the district does not contain them. It is impossible to even surmise now what changes a decade will effect in the education of the people of this district. No doubt the past decade did much in that direction: so much, in fact, as to enable me to make the enumeration in one night, whereas it took three months to do in 1881. Possibly education will not advance beyond the elementary stage, and in that case the same difficulties will be experienced in 1901 as have been met with in 1891. The Census Superintendent's suggestion to raise the pay of abstractors to Rs. 18, keeping back $\frac{1}{3}$ till the work was found accurate in test, and allowing no margin for errors and no separate payment for re-abstraction and adjustment, but paying for such work when needed out of the withheld pay, will, I have no doubt, work well in advanced districts.

General remarks on compilation work.

54. The attempt made to rush compilation work through during the late operations was a decided mistake, and to this attempt may justly be attributed the bad results of abstraction work, which in the end caused delay and much extra expense. Being of this opinion, I view with satisfaction the suggestions of the Census Superintendent, viz., to begin work on the simplest abstraction sheets (IV, V, VI and VII) and then advance to the more difficult ones (II, III, and X), and leave the most intricate ones (I and XI) till the staff is trained and efficient.

Forms of sheets and registers.

55. I have nothing to advance against the forms of sheets and registers. They are no doubt somewhat elaborate, but I presume the information required is necessary. The totalling of test-slips alone appears to me unnecessary and might be dispensed with.

Efficiency of test-slips.

56. I have no fault to find with the form of test-slips, and the efficiency of them was perfect, as is shown by the fact that not a single paper submitted from my office was returned for correction.

Compiling staff.

57. I consider that the staff allowed was, on the whole, adequate, and in advanced districts where men of fair intelligence and ability were procurable, should have been quite sufficient, but in this district where we had such raw material to work with, very heavy extra work was thrown on the Superintendent, the Inspector and Assistant Inspectors, who had to carefully examine every entry before passing it as correct, and this compelled them to work from sunrise to sunset and often into the night. Be it said to their credit that nothing but correct papers passed out of their hands, though the Census Superintendent found fault at the length of time it took to complete the operations. Adverting to what I have stated in paragraph 54 of the report, it is impossible for me to say now what limit should be placed on adjustment work; reliable data for this can only be obtained from the advanced districts.

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